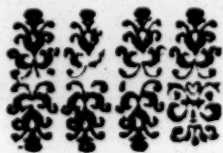


A VIEW OF THE
NEVV DIRECTORY
AND
A VINDICATION OF
THE ANCIENT
LITURGY

Of the CHURCH of
ENGLAND;

In Answer to the Reasons pretend-
ed in the Ordinance and Preface, for the
abolishing the one, and establishing
the other.

The Third Edition.



OXFORD,
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A PREFACE TO THE Ensuing Discourse.

THat the Liturgie of the Church of England, which was at Sect. 1.
first as it were written in blood, at the least sealed, and delivered down to us by the Martyrdom of most of the compilers of it, should ever since be daily solicited, and call'd to the same Stage and Theatre, to fill up what was behinde of the sufferings of those Fathers, is no strange or new peice of æconomy in the Church of God. This proposition I shall take liberty briefly to prove by way of introduction to the ensuing discourse, and shall hope that you will acknowledge it with me, if you but consider these severals.

First, That there is not a surer evidence and *reputation* by which Sect. 2.
 to discern the great excellencie of moderation in that book, and so the appportionment of it, to the end to which it was designed, then the experience of these so contrary fates, which it hath constantly undergone, betwixt the persecutors on both extreame parts, the assertors of the Papacy on the one side, and the Consistory on the other; the one accusing it of Schisme, the other of Compliance, the one of departure from the Church of Rome, the other of remaining with it, like the poore Greek Church, our fellow Martyr, devoured by the Turk for too much Christian profession, and damn'd by the Pope for too little, it being the dictate of naturall Reason in Aristotle, (whose rules have seldome failed in that kinde, since he observed them) that the middle virtue is most infallibly known by this, that it is accused by either extreame as guilty of the other extreame: that the true liberalitie of minde is by this best exemplified, that it is defamed by the prodigall for parsimony, and by the niggard

for prodigality, by which (by the way) that great block of offence, which hath scandalized so many, will be in part removed, and the reproaches so continually heaped upon this book, will to every discerning Judge of things, passe for as weak an unconcluding argument of guilt in it, as the scarres of a Military man doth of his cowardice, or the *πῶν πορπερ ῖμα*, the every Topick of railing Rhetorick, Mat. 5. of the unchritiannesse of the person on whom they are powred out.

Sec. 3.

Secondly, That ever since the reproaches of men have taken confidence to vent themselves against this book, there hath nothing but ayre and vapour been vomited out against it, objections of little force to conclude any thing, but onely the resolute contumacious, either ignorance, or malice of the objectors, which might at large be proved, both by the view of all the charges that former Pamphlets have produced, all gathered together and vindicated by Mr. Hooker, and that no one charge of any crime, either against the whole, or any part of it, which this Directory hath offered; which as it might in reason, make such an act of malice more strange, so wil it to him that compares this matter with other practises of these times, (whose great engine hath been the *calumniari fortiter*, the gaining credit by the violence of the cry, when it could not be had by the validity of the proofs, most men being more willing to believe a calumnie, then to examine it) make it but unreasonable to wonder at it; It being an experiment of daily observation, that those which have no crime of which they are accusable, are therefore not the lesse, but the more vehemently accused, prosecuted, and draggd to execution, that the punishment may prove them guilty, which nothing else could, it being more probable in the judgement of the multitude, (who especially are considered now a dayes, as the instruments to act our great designs) that a nocent person should plead not guilty, then an innocent be condemned; which prejudice, as it might be pardon'd from the charitie wherein tis grounded, that they who are appointed to punish vilenesses, will not be so likely to commit them, so being applyed to usurping Judges, (whose very Judging is one crime, and that no way avowable, but by making use of more injustices) will prove but a peice of Turcisme, which concludes all things honest, that prove *successfull*, or of the moderne Divinity in the point of Scandall, which makes it a sufficient exception against any indif-

ferent

ferent usage, that it is by some excepted against, a competent cause of *anger*, that men are *angry* at it though never so *without a cause*.

Thirdly, That it hath been constantly the portion, and prerogative of the best things (as of the best men) to be under the *cross*, to have *their good things* of this world *μετα δυνάμειν*, with persecutions. *Mar. 10. 30.* and so no strange thing that that which is alwayes a dealing with the *Crosse*, should be sometimes a panting, and gasping under it; There was never any surer evidence of the cleanness of a creature amongst the Jews, then that it was permitted to be sacrificed; the Lamb, and the Turtle emblems of innocence, and charity, and the other Christian virtues, were daily slaughter'd and devoured, while the Swine, the *ὑποκρίματα*, and all the uncleaner creatures, were denied that favour, placed under a kinde of Anathema, or Excommunication sentence, of *such it was not lawfull, no not to eat*; and so it must be expected in the anti-type, that all the heat of the Satanicall impression, all the fire of zeal, the sentence to be sacrific'd, and devoted, should fall as now it doth, on this *Lambe-like*, *Dove-like* creature, of a making not apt to provoke any man to rage, or quarrell, or any thing, but love of communion, and thanksgiving to God for such an inestimable donative.

Fourthly, That a Liturgie being found by the experience of all Sect. 5. ancient times, as a necessary hedge, and mound to preserve any profession of Religion, and worship of God in a *Nationall Church*, it was to be expected that the *enemy* and his instruments, which can call destruction mercy, embroyling of our old Church the *founding* of a new (we know who hath told one of the Houses of this Parliament so, that *they have laid a foundation of a Church among us*, which if it signifie any thing, imports that there was no Church in this Kingdom before that Session) should also think the destroying of all Liturgy, the onely way of security to Gods worship, the no-form being as fitly accommodated to no-Church, as the no-hedge, no-wall to the Common, or desert, the no inclosure to the no-plantation.

Fifthly, That the eradication of Episcopacy, first Voted, then Sect. 6. Ass'd, by the Ordination of Presbyters by Presbyters without any Bishop, which begun to be practised in this Kingdom, about the end of the last yeer, was in any reason to be accounted proœmicall and preparatory to some farther degree of *ἀταξία*, or disorder, and.

and to be attended by the abolition of the Liturgy in the beginning of this new year, (Episcopacy and Liturgie being like the *συραποδρήτορες*, among the Egyptians, this Daughter to attend that Mother, as among the Barbarians when their Prince died, some of the noblest were constantly to bear him company out of the World, not to mourn for, but to die with him) A thing that the People of this Kingdom could never have been imagined lowe or servile enough to bear or endure (I am sure within few years they that sate at the stern of action conceived so, and therefore were fain by Declaration, to disavow all such intention of violence) till by such other assayes, and practises, and experiments, they were found to be, *satis ad servitutem parati*, insufficiently prepared for any thing that was servile, almost incapable of the benefit or relief of a Jubilee, like the slave in *Exodus*, that *would not go out free*, but required to be *bored thorow the eare* by his Master, to be a slave for ever.

Señ. 7.

Sixty, That it is one profest act of Gods secret wisdom, to make such trials as this, of mens fidelity, and sence, and acknowledgement of his so long indulged favours, to see who will sincerely mourn for the *departing of the glory from Israel*, whether there be not some that (with the Captive Trojan Woman in *Homer*, who wept so passionately at the fall of *Patroclus*, but *made that publick losse the season to powre out their private griefs*) are sensible of those sufferings of the Church onely wherein their interests are involved, and more neerly concerned; whether not some that count the *invasion* of the *Revenues* of the Church a Sacriledge, a calamity, and sin unparallel'd, but think the *abolition of the Liturgie* unconsiderable, a veniall sin and misery; whether that, wherein Gods glory is joyned with any secular interest of our own, that which makes the separation betwixt Christ and Mammon, may be allowed any expression of our passion or zeal, *i. e.* in effect, whether we powre out one drop for Christ in all this deluge of tears, or whether like uncompounded self lovers, whose onely centre and principle of motion is our selves, we have passion to no spectacle but what the looking glasse presents to us, with a *Πατρόκληον ὑπόθεσιν*, making God the *pretence*, and *apology*, for that kindnesse which is paid and powred out unto another shrine. For of this there is no doubt, that of all the changes of late designed and offered to authority, there is none for which flesh and blood, passions and interests of men can allow so free a suffrage, so regretlesse

regretlesse a consent, as this of the abolition of the Liturgie, (The *suggisnesse of ungifted men*, the onely thing that is affirmed to be concerned in, or to gain by it, is perfectly mistaken, as shall anon appear) and were there not a God in Heaven, the care of whose honour obliged us to endeavour the preservation of it, were not a future growth of Atheisme and Prophanenesse the feared consequent of such abolition, and notorious experience ready to avow the justnesse of this fear, I have reason to be confident that no Advocate would offer Libell, no Disputer put in exception, against this present Directory; I am privy to my own sence, that I should not, I have rather reason to impute it to my self, that the want of any such carnall motive to stir me up to this defence, might be the cause that I so long deferr'd to undertake it, and perhaps should have done so longer, if any man else had appear'd in that argument. And therefore unlesse it be strange for men, when there be so many tempters abroad, to be permitted to temptations, sure Gods yeilding to this act of the importunity of Satan (who hath desir'd in this new way to explore many) will not be strange neither.

Lastly, that our so long abuse of this so continued a mercy, our Sect. 8.
want of diligence, in *assembling our selves together* (the too ordinarie fault of too many of the best of us) our generall, scandalous, unexcusable disobedience to the commands of our Church, which requires that service to be used constantly in publick every day, the vanity of prurient tongues and itching eares, which are still thirsting news and variety, but above all, the want of ardor and fervency in the performance of this prescribed service, the admitting of all secular company (I mean worldly thoughts) into its presence, preferring all secular businesse before it, the generall irreverence and indifference in the celebrations, may well be thought to have encouraged Satan to his *expetivit*, to the *preferring his petition to God*, and his importunity at length to have provoked God to deliver up our Liturgy to him, and his ministers, to oppose and maligne, to caluminate and defame, and at last to gain the countenance of an Ordinance, to condemne and execute it as at this day. The Lord be mercifull to them that have yeilded to be instrumentall to that great *destroyer* in this businesse.

I have thus far laboured to presse home that part of St. Peters exhortation *μη ἐπιζήτε* *does not to think* the calamity strange which hath befallen this Church in this matter, on no other purpose, but to discharge
discharge

discharge that duty which we owe to Gods secret providence, of observing the visible works of it, that discerning our selves to be under his afflicting hand, we may, 1. Joyn in the use of all probable means to remove so sad a pressure, by humbling our selves, and reforming those sins which have fitted us for this captivity, then 2. that we may compassionate, and pardon, and blesse, and pray for those whose hands have been used in the execution of this vengeance and reproach upon the land: and Lastly, That we may endeavour, if it be possible, to disabuse and rectifie those, who are capable, by more light, of safer resolutions; To which purpose these following animadversions being designed in the bowels of compassion to my infatuated Countrey-men, and out of a sincere single desire that our sins may have some end or allay, though our miseries have not, (and therefore framed in such a manner, as I conceived, might prove most usefull, by being most proportionable to them, who stood most in need of them, without any oblation provided for any other shrine, any civility for the more curious Reader) are here offered to thee, to be dealt with as thou desirest to be treated at that last dreadfull tribunall, which sure then will be with acceptation of pardon, and with that *Charity* (the but just return to that which mixt this antidote for thee) *which will cover a multitude of sins.*

CHAP.

CHAP. I.

IN the Ordinance prefixt to the Directory (being almost wholly made up of forms of Repeal) there are onely two things worthy of any stay or consideration.

1. The motives upon which the Houses of Parliament Sect. 1. have been inclined to think it necessary to *abolish the Book of Common-Prayer, and establish the Directory*, and those are specified to be three. First the consideration of the manifold inconveniences that have risen by the Book in this Kingdom. 2. The resolution according to their Covenant, to reform Religion according to the word of God, and the best reformed Churches. 3. Their having consulted with the Learned, and Pious, and Reverend Divines to that purpose, from whence they conclude it necessary to abolish the Book.

To this conclusion inferr'd upon these premises, I shall confidently Sect 2. make this return, 1. That the conclusion is as illogicall as any that an Assembly of wise men have ever acknowledged themselves to be guilty of, no one of the three Motives being severally of strength to bear such a superstructure, and therefore all together being as insufficient; for if the conclusion were onely of the *prudence, or expedience*, of taking it away, somewhat might be pretended for that inference from the premises, supposing them true: But when 'tis of *necessity* (and that twice repeated, and so not casually fallen from them) there must then be somewhat of *precept divine* in the premises to induce that *necessity*, or else it will never be induced: for I shall suppose it granted by them with whom I now dispute, that nothing is *necessary* in the worship of God, but what God hath prescribed, the *necessity of precept* being the onely one that can have place in this matter, and the *necessitas medii*, being most improper to be here pleaded. But that there is no such *direct precept*, so much as pretended to by those three motives, it is clear, and as clear, that all together do not amount to an *interpretative precept*. For that a lawfull thing though prest with manifold inconveniences should be removed, is no where *commanded the lawfull Magistrate*, but left to his prudence to judge whether there be not conveniences on the other side, which may counterballance those inconveniences; much lesse is it commanded the inferior Courts in despite of King and standing Law. For what ever of expedience, and so of prudence might be supposed to interpose, that may be sufficient to incline a *Wise Magistrate* to make a Law, but not any else, either to usurp the power of a Law-maker, or to do any thing contrary to *establish'd Laws*; there being nothing that can justify the least disobedience

dience of Subjects to their *Prince*, or the *Laws* of the Kingdom, but that obligation to that one superiour Law of that higher Prince, *our Father which is in heaven*, which being supposed, 'tis not all the *resolutions* and *Covenants* in the world that can make it *lawfull* for any so to disobey, much lesse *necessary*, any more, then the *saying Corban* in the Gospel, i. e. pretending a vow will free the Childe from the obligation of *honouring* or *releiving his Father*, or then *Herod's* vow made it lawfull to cut off the head of *John the Baptist*: and then how far the *consultation with those Divines* may induce that *necessity*, will upon the same ground also be manifest to any, especially that shall remember, with what caution that Assembly was by the Houses admitted to consult, and with what restraints on them, and professions, that they were call'd onely to be *advisers*, when they were *required*, but not to *conclude* any thing, either by a *generall concurrence*, or by that of a *Major part*, any farther then the *reasons* which they should offer them, might *prevail* with them; to which purpose it was so ordered, that if any one man dissented from the rest of their *Divines*, his opinion and reasons were as much to be represented to the Houses, as that other of the rest of the Assembly.

Scct. 3.

By this I conceive it appears, that I have not quarrell'd causelessly with the Logick of this conclusion, the premises pretending at most but motives of *expedience*, and so as unable to infer a *necessity*, as a *Topicall argument* is to *demonstrate*, or a *particular* to induce an *universall*. That which I would in charity guesse of this matter, as the cause of this mistake, is my not groundlesse suspicion, that when the Presbyterians had prepared the premises, the Independents framed the conclusion, the former of these joyning at last with the other in a resolution of taking away the Book, but onely on prudentiall considerations; not out of Conscience of the unlawfulness, and proportionably setting down those reasons but prudentiall reasons; and the latter though restrained from putting conscience into the premises, yet stealing it seerely into the conclusion, and so each deceiving and being deceived by each other, I am not sure that my conjecture is right in this particular, yet have I a reason to insert it. 1. Because I find in many places of the *Directory* certain footsteps of this kind of composition and compliance, and mixture of those so distant sorts of Reformers. 2ly. Because the Presbyterians which have formerly appeared both in other and in this Kingdom (whose copy these present reformers of that party have transcribed) have constantly avowed the lawfulness of Liturgy, and so cannot affirm any necessity of abolishing; witnesse *Calvin* himself (whom we shall anon have occasion to produce) and the practice of his Church of *Geneva*, and
necre

neerer to our selves, witnesse those foure classes, which in Q. Elizabeth's dayes, had set themselves up in this Kingdom. These had made complaint to the Lord *Burleigh* against our Liturgy, and entertained hopes of obtaining his favour in that businesse about the year 1585. he demanded of them, whether they desired the taking away of all Liturgy, they answered, no, he then required them to make a better, such as they would desire to have setled in the stead of this. The first Classis did accordingly frame a new one, somewhat according to the *Geneva* form. But this the second Classis disliked, and altered in 600 particulars; that again had the fate to be quarrell'd by the third Classis, and what the third resolved on, by the fourth; and the dissenting of those Brethren, as the Division of tongues at *Babel*, was a fair means to keep that Tower then from advancing any higher. Nay even for our neighbours of *Scotland* themselves, what ever some of them of late have thought fit to do, since they became Covenanters, (in animosity perhaps and opposition to that terrible *mormo*, the Liturgy sent to them from hence) we know that they were Presbyterians formerly, without seeing any necessity of abolishing Liturgy.

'Tis no news to tell you that Mr *Knox* wrote a Liturgy, wherein there Sect 4.
is frequent mention of the dayes of Common Prayer; and among many other particulars, these ensuing, worthy your remark. 1. Plain undisguised confessions of such faults, which this age, though as notoriously guilty of as they, will not put into publick forms, or leave upon record against themselves, as, That for the pleasure and defence of the French they P. 102.
had violated their Faith, oft breaking the leagues of unity and concord, which their Kings and Governors had contracted with their Neighbours, and again, that 15.
for the maintenance of their freindship, they have not feared to break their solemn- ed oaths made unto others. To which I might adde, from another Confes- P. 163.
sion, that *Whoredome and adultery are but pastimes of the flesh; crafty dealing, deceit and oppression is counted good conquest, &c.* but that it would look too like a Satyre against some part of that Nation at this time thus to specify. 2. Their great sence and acknowledgement of obligations from this Kingdom of *England*, and not onely prayers for continuance of peace between *England* and *Scotland*, but even execrations on all (and so sure on those their successors of this age) which should continue or contribute ought toward the breaking of it, the words are, these. Seeing when P. 106.
we by our power were altogether unable, &c. thou didst move the hearts of our neighbours (of whom we had deserved no such favour) to take upon them the common burthen with us, and for our deliverance, not onely to spend the lives of many, but also to hazard the estate and tranquillity of their Realm, Grant unto us that

with such reverence we may remember thy benefits received, that after this in our default, we never enter into hostility against the Nation of England, suffer us never to fall into that ingratitude and detestable unthankfulness, that we should seek the destruction and death of those whom thou hast made instruments to deliver us from the tyranny of mercilesse strangers. [the French.] Dissipate thou the counsels of such as deceitfully travail to stir the hearts of either Realm against the other, let their malicious practices be their own confusion, and grant thou of thy mercy, that love, and concord, and tranquillity may continue and encrease among the inhabitants of this Island, even to the coming of our Lord Jesus Christ. Thirdly, that some of their forms of words are directly all one with ours, others with some small additions retaining our forms, as in the Prayer for the King, and the Exhortation before the Sacrament, and the adjuration of the Parties to be married will appear. Fourthly, that on their day of Fast (though that be with great care provided and ordered to be the Sunday twice together, quite contrary to the Canons and custome of the Primitive Church, yet) 'tis then appointed, that the Minister with the People shall prostrate themselves, &c. a posture of most humble bodily adoration, made to reproach those who will not so much as recommend or direct any one kind of corporall worship or gesture of humiliation in all their Directory. The enlarging to this mention of particulars I acknowledge to be a digression. But the presenting to your knowledge or remembrance this *Scottish* Liturgy is not; By which superadded to the former, and by much more which might from other Churches be added to that, it briefly appears what is or hath been the uniform judgement of the Presbyterians in this matter, directly contrary to the concluded necessity of abolishing.

Se& 5. Which necessity on the other side the Independents have still asserted, and for that and other such differences have avowed their resolutions, to be the like scourges to them as they have been to us, professing (and *ad homines*, unanswerably proving the reasonableness of it) to reform the *Geneva* reformation (as a first rude and so imperfect draught just creeping out of Popery there, and therefore not supposeable to be compleat at the first assay) as the *Presbyterians* upon the same pretences have design'd and practiced on our *English* Reformation.

Se& 6. All this I have said against the concluded necessity in case, or on supposition that the premises were true, but now I must adde the falseness of those also, and then if the necessity will still remain, I must pronounce it a peice of Stoicall fatality, an insuperable unruly necessity indeed, that will acknowledge no Laws, or bounds, or limits to confine it.

Se& 7. And first for the manifold inconveniences, if that phrase denote those severalls

severals which in the Preface to the *Directory* are suggested, I shall in due place make it appear.

1. That there are no such inconveniencies.

2. That greater then those may easily, and hereafter shall be produced against their *Directory*, and consequently that, although true inconveniencies were supposed sufficient to infer a *necessitie* of abolition, yet such onely pretended names of inconveniency, such *Chimera's* and *Mormo's* (especially over-ballanced with reall ones in the other scale) would be abundantly insufficient to do it. But if the *manifest* inconveniencies have a larger prospect to refer to, we shall conclude it very uncharitable not to mention those, which might possibly have had the same effect with us as with them, convinced us also to be their Proselytes, and in the mean time very unjust to put so uncertain an equivocall phrase into a law, which we have no Criterion, or nomenclature to interpret; but beyond all, very imprudent to mention and lay weight on such slight and such no inconveniencies afterward specified, when others might have been produced better able to bear the envy of the accusation.

As for your *resolution*, if it went no higher then the *Covenant*, and that but to reform Religion, according to the word of God, and the example of the best reformed Churches, I am sure it cannot oblige, or so much as incline you to take away that Book, there being nothing in it. 1. Contrary to the *designe* of Reformation. 2. Contrary to the word of God, or 3. Contrary to the example of the best reformed Churches.

Sect. 8.

Not 1. to Reformation, for Reformation is as contrary to abolition of what should be reformed, as cure to killing; and if it be replied, that the abolition of Liturgy, as unlawfull may be necessary to the reforming of Religion, I shall yeeld to that reply on that supposition, but then withall adde, that Liturgy must first be proved *unlawfull*, and that testified from *divine infallible principles*; which because it is not thorow this whole Book so much as pretended, both that and the second suggestion from the word of God must necessarily be disclaimed, and then the example of the best reformed Churches will soon follow, not onely because all other Reformed Churches ordinarily known by that Title, have some kind of Liturgy, and that is as contrary to abolition, as the continuing of ours without any change, but because no reformation is to be prefer'd before that which cuts off no more then is necessary to be cut off, and which produces the *Scripture rule*, the sword of the Spirit for all such amputations; and therefore the Church of England, as it stands established by Law is avowable against all the Calumniators in the world, to be the

Sect. 9.

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the *best* and *most* *exemplarie* reformed ; so far, that if I did not guesse of the sense of the Covenant more by the temper then words of the Covenanters, I should think all men, that have *Covenanted to reform after the example of the best Reformed Churches*, indispensably obliged to conform to the *King-Edward*, or *Queen-Elizabeth-English* Reformation, the most regular perfect pattern that *Europe* yeeldeth.

Sect. 10.

As for the truth of the last affirmation that they have *consulted with the Divines* called together to that purpose, although I have no reason to doubt of it, yet this I know, that very many of the learnedst there present, were, immediately before their imbarcking in that imployment, otherwise minded, and that therefore so sudden an universall change of minds favours either of some strong *charm*, or *strange inconstancy*, and I shall make bold to ask this Question of that whole number of Divines, whether I should do them wrong in affirming, that there yet are not ten Divines in that number that think all Liturgy unlawfull, and consequently that it was *necessary* (not to reform, but) to *abolish* our Book, which is the stile of the *Ordinance*. If this challenge of mine may not be answer'd with a plain punctuall subscription of so many to the condemnation of all Liturgy as unlawfull, I am sure this is an Argument, *ad homines*, unanswerable. And the ground of my challenge, and of my specifying that number, is the relation we have oft had of the but seven dissenting Brethren, *i. e.* the but so many of the Independent Party among them, which upon my former ground I now suppose the onely mortall enemies to all Liturgy. But if I am mistaken, and this be the common sense of those Assemblers ; then have I reason to adde to my former complaints this other of their so over-cautious expressions, which through this whole Book hath not once intimated either the whole or any part to be *unlawfull*, but only quarrel'd the *inconveniencies*, which suppose it otherwise to be *lawfull*.

Sect. 11.

And thus much might suffice of the first observable in the *Ordinance*, the concluding this abolition to be necessary. But because I would foresee and prevent all possible rejoinder, and because I would here interpose some considerations which would otherwise take up a larger place, I shall suppose the Presbyterians may have another notion of the word *Necessary*, of a lower importance then this under which we have hitherto proceeded against them (though still the Independents, whose judgement is not wont to be despised in the framing of *Ordinances*, cannot be imagined to take it in any other) and that is, that it shall signifie onely a *Political necessity*, or that which is necessary, if not to the *being*, yet to the *well being*, *i. e.* to the *Peace and prosperity* of this Kingdom. Now
because

because there be two parts of every Christian Kingdom, a *State* and a *Church*, and so two branches of Policy, *Civill* and *Ecclesiasticall*, I shall not undertake to be so far Master of their sence, as to pitch upon either as that wherein they affirm this *abolition necessary*, but say somewhat to both, and to shew that it is not *necessary* in either sence of *Politick necessity*.

And first that the abolition of Liturgy cannot have so much as a benigne influence on the *State*, much lesse be *necessary* to the prosperity of it, I shall infer onely by this vulgar aphorisme, that any notable or grand mutation, if from some higher principle it appear not *necessary* to be made, will be necessary not to be made, at least not to be made *συνεπείδι*, altogether, but onely by degrees, and prudent dispensings. I shall not any farther enlarge on so plain a theme, then to mention one proportion or resemblance of this truth in the naturall body observed by the Physicians in the cure of an hydropicall patient, who, when the body lyes covered with such a deluge of water, that it proves necessary to make some sence to let out the burthenons superfluity, do not yet proceed by any loose way of letting out all at once, because the violent *effluvium*, or powring out of Spirits constantly consequent to that, would certainly destroy the Patient, and endanger him on dry ground, as much, or more, then in the midst of those waters; but the method is a *παραχάρισις*, the making so small a hole in the skin, that shall drain the body by insensible degrees by drawing out a little at once, and never above a pint at a time, though many gallons are designed to passe by this way of evaeuation. I shall adde no more to this resemblance, but that the totall violent illegall abolition of Liturgy in a settled Church, is certainly of this nature, and being superadded to the change of the Government into a Form quite contrary to that which for 1600 years hath prevailed in the universall Church of Christ, there settled by the Apostles, may be allow'd the stile of *insignis mutatio*, a mutation of some considerable importance to a Christian state, which being admitted altogether without any preparative alleviating steps, will (by the rapid sudden motion at least, if there were nothing else) have a dangerous influence upon the whole body, of which the cunningest diviner cannot at this distance foresee the effects, or prevent the emergent mischiefs which succeeding time may discover. If it be said, that this abolition is now *necessary* to conclude the present *War*, and that be affirmed to be the *Politick necessity* here meant, I answer, that if it were able to do that, I should acknowledge it the strongest argument that could be thought on to prove it *Politically necessary*, this War being so unnecessarily

rily destructive, and any thing that could rid us of that, so strongly convenient, that if Conscience would permit the use of it, I should allow it the title of necessary. But to make short of this, no man can believe that these Armies were raised or continued to subdue the Common Prayer-Book, for, besides that there was a time when 'twas found necessary for the Houses to declare, that they had no designe to take away that Book, for fear the People should be disobligh'd by it, and another when the Earl of *Essex* his Army exprest some kindnesse to it; 'Tis now confest by the pretenders of both Perswasions, Presbyterians and Independents, one that they do not, the other that they must not take up Arms for Religion, and so that kind of politicall necessity of abolishing the Book is, and by themselves must be disclaimed also.

Sect. 12.

Now for the second branch of this necessity, that which is in order to Ecclesiasticall or Church-policy, we shall take liberty in this place to consider this matter at large, because it may perhaps save us some pains hereafter, and because their pretending of this necessity of doing what they do, is a temptation, if not a challenge to us to do so, and then we shall leave it to the Reader to judge what grounds may hence be fetcht for this pretended necessity. And this must be done by laying together the severall things that are in our *Liturgy*, and are purposely left out in the *Directory*, and so are as it were the Characteristicall note, by which the *Directory* is by the Assemblers designed to differ from our *Liturgy*, as so much food from poyson, Christian from Antichristian (if Necessity be properly taken) or (if improperly for that which is necessary onely to the well being) as a more perfect and more profitable, from that which, if it be so at all, is not either (in their opinion) in so high a degree.

Sect. 13.

Now the severals of our *Liturgy* which are purposely avoided in this *Directory*, I have observed to be principally these; Of those that are more extrinsecall, *ix.*

1. The prescribing of Forms, or *Liturgy* it self.
2. Outward or bodily worship.
3. Uniformity in performing Gods service.
4. The Peoples bearing some part in the service.
5. The dividing the Prayers into severall Collects, and not putting them all into one continued Prayer.
6. The Ceremonies of kneeling in the Communion, of Crosse in Baptisme, of Ring in Marriage, &c.

Then of those that are intrinsecall, and parts of the Service.

1. The Absolution, in the beginning of the Service next after the Confession, and before the Communion, and in the Visitation of the sick.

2. The

2. *The Hymnes, the Introite, the Te Deum, &c.*
3. *The use of the Doxologie or giving glory to God.*
4. *The Confession of the Faith in the Creeds.*
5. *The frequent repeating of the Lords Prayer, and the prayers for the King.*
6. *The observations of divers Feasts commemorative, not onely of Christ, but of Saints departed, and assigning Services, Lessons, Epistles, and Gospels, and Collects to them.*
7. *The reading the Commandments, and the Prayers belonging to that Service.*
8. *The order of the Offertory.*
9. *Private Baptisme.*
10. *A prescript form of Catechisme.*
11. *Confirmation.*
12. *The solemnities of burying the dead.*
13. *Thanksgiving after Child-birth.*
14. *Communion of the sick.*
15. *The Service containing the Communion.*
16. *The observation of Lent, and the Rogation, and I would adde also of the Ember weeks.*

This may seem to loose a task, to enlarge on each of these, and yet we are in justice to this Book, and for an answer to the pretended Necessity of abolishing it, obliged to do so, as breifly as it may, onely so far as may serve to give the Reader a view of the lawfulness at least, and withall of the usefulness of each of these, and consequently of the non-appearance of reason why it should be thought necessary to abolish any one of them, much lesse of all the rest for that ones sake.

And first for the prescribing of Forms of Prayer, or Liturgy it self, we Sect. 14. shall refer it to Judgement whether it be necessary in Ecclesiasticall Policy, i. e. strongly conducing to the benefit and edification of a Church to interdict or banish it out of the Kingdome, when we have proposed these few things concerning it. 1. The example of God himself and holy men in the Old Testament, prescribing set Forms of blessing the people to be used daily by Aaron and his Sons, *Numb. 6. 23.* The Lord blesse thee and keep thee, &c. set Forms for the people to use themselves, *Deut. 26. 3. 5.* Thou shalt say before the Lord, A Syrian, &c. as also at the going out of their Armies, *Deut. 20. 3.* and of Thanksgiving, *Exod. 15. 1.* made by Moses, and it seems learnt by heart by all the people; and in the same words used again by Miriam, *v. 21.* and so it appears, *Isa. 38. 20.* that Hezekiah did not onely form a set thanksgiving, but used it all the daies of his life. And the same Hezekiah, *2 Chron. 29. 30.* in his thanksgiving commanded the Levites also to sing praises to God with the words of

David and Asaph, i. e. Forms already prepared to his hand by those sacred Pen-men.

Señ. 15.

2. The practice of the Jews since *Ezra's* time constantly using set Forms of Prayer by way of *Liturgie*; For this I shall produce no other proof then the testimony of a learned Member of their Assembly, Mr. *Selden* in his notes on *Eutychius*, vouching all his affirmations out of the ancient records of the customes of the Jewish Nation, from whom, that they may be of authority with you, I shall transcribe these severals, *That certain forms of praying, which were to be used by every one daily by Law, or received custome, were instituted by Ezra and his house, i. e. his consistory. That the Jews about the end of the Babylonish captivity had their ancient manners as well as language so depraved, that without a Master they either were not able to pray as they ought, or had not confidence to do so. And therefore that for the future, they might not recede either in the matter of their prayers (through corruption) or expression (through ignorance) from that form of piety commanded them by God, this remedy was applied by the men of the great Synagogue, Ezra and his 120 Collegues, (whereby the way is observable one special use and benefit of set Forms, not onely to provide for the ignorance, but to be an hedge to the true Religion, to keep out all mixtures or corruptions out of a Church; To which purpose also the Councils in the Christian Church have designed severall parts which we still retain in our Liturgie, a reall and a valuable benefit, if it were considered.) That of this kind there were 18 Prayers or Benedictions, call'd in the Gemara composed or appointed Prayers. That the three first of these, and the three last reflected the glory of God, the twelve other intermediate were spent on those prime things that were necessary, either to the whole People, or every particular man, (proportionable to which perhaps it is that our Saviour who accommodated most institutions of his Baptisme and his last Supper, &c. to the customes of the Church, did also designe his prayer, as it is set down in *Matthew*, though not according to the number of the Jewish prayers, yet to the generall matter and form of them, the three first branches of it, and the conclusion, which may passe for three branches more, referring to the glory of God, and the other intermediate to our private and publick wants.) That these Prayers were to be learnt by every man, that the Prayers of the unskilfull might be as perfect as of the most eloquent. That every act of praying was begun with Psal. 51. 15. O Lord open thou our lips, and our mouths shall shew forth thy praise (the very form of word still retain'd in St. James his Liturgy, and in ours before the Introite) and concluded with Psal. 19. the last verse, Into thy hands, &c. That of these 18 Prayers no one was to be omitted, that if any other were added, they were counted of like free-will-offerings, as the other were answerable to the pre-*

P. 411.

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scribed

scribed, and were called by that name. That the additions might be made onely in those Prayers which concern their own wants, because those were capable of variation, but not to those that concern'd God. That on Sabbath and Feast-dayes no man might use a voluntary prayer. That about the time of the Jews destruction Gamaliel and his Sanhedrim added a nineteenth Prayer, and after him others, so that at length the daily service grew to an 100 Prayers. That it is likely that the Pagans came to use their set Forms in their Sacrifice also, (and perhaps the Mahomedans too) by the example of the Jewish Church, for which he there refers the Reader to many Books of the Learned. I conceive the authoritie of this Gentleman hath not been despised by the House of Commons, and the Assemblers (when it hath chanced to agree with their designs or interest) and therefore I have thus far, as an Argument *ad homines*, insisted on it.

3. The not onely practice, but precept of Christ in the New Testament, who did not only use himself a set form of words in prayer, three times together using the same words. *Matth. 26. 44.* and upon the Crosse in the same manner, praying in the Psalmists words, onely changed into the Syriack dialect, which was then the vulgar: but also commanded the use of those very words of his perfect form, which it seems he meant not only as a pattern, but a form it self (as the Standard weight, is not onely the measure of all weights, but may it self be used) *Luk. 11. 2.* when you pray, say, *Our Father*, &c. which precept no man can with a good conscience ever obey, that holds all set forms necessary to be cast out of the Church.

4. The practice, not onely of John the Baptist, who taught his disciples to pray. *Luk. 11. 1.* (which occasioned Christs Disciples to demand, and him to give them a form of Prayer) but especially of the Apostles, of which we find intimations, *1 Cor. 14. 26.* When you come together every one of you hath a Psalm, which sure refers to some of the Psalms of David or Asaph, used then ordinarily in their devotions, (and that as even now I said, authorized by the example of Christ himself upon the Crosse, who it is thought, repeated the whole 22. Psalm, it is certain, the first verse of it, *My God, my God, why hast thou forsaken me*) and so certainly a set form, and that of Prayer too (of which thanksgivings and Praises are a part.) But because every one had his severall Psalm, it is therefore reprehended by the Apostle, as tending to confusion, and by that consequence, S. Pauls judgement is thence deducible for the joyning of all in the same form, as being the onely course tending to edification in the end of that verse, and then sure 'twould be hard, that that which the Apostle conceived the onely course for edifying, should now be necessary to be turn'd out of the

Church, as *contrary to edification*. Farther yet, 'tis clear by text, that the Apostles when they met together, to holy duties (such are Fasting, Prayer, receiving the Sacrament) continued very long time, sometimes a whole day together. This being too much to be alwayes continued in the Church, and unsuteable to every mans businesse, is said to have been the occasion that S. James first made choice of some speciall Prayers most frequently by them used, which was after called his *Liturgie*, which (or some other in the disguise of that) the Greek Church still use on solemn dayes. This also being of the longest for every dayes use, St Basil is said to have shortned, and that again St Chrysostome; how certain these reports are, I shall not take upon me to affirm, but onely adde, that the Greek Church, who are most likely to know the truth of it by their records, do retain all these three *Liturgies*, and would loudly laugh at any man that should make doubt whether St James, St Basil, and St Chrysostome, were not the Authors of them. 2. That the judgement of that Church (if they are deceived also, and may not be thought worthy to be heeded by our Assemblers) is yet an argument of great authoritie to any prudent man, if not that these *Liturgies* were purely the same with those which were written by that Apostle, and those holy men, yet that there were such things as *Liturgies* of their penning. The like might be added of that short form of St Peters, which alone they say was used in the Roman Church for a great while, till after by some Popes it was augmented, and the same of St Marks Liturgy. I am sure St Augustine speaking of some forms retained in the Church, and still to be found in our *Liturgie*, particularly that of *Sursum corda*, Lift up your hearts, &c. saith, that they are *verba ab ipsis Apostolorum temporibus petita*, words fetcht from the times of the Apostles, which supposes that they did use such Forms. And for that particular mention'd by St Augustine, it is agreeable to the Constitutions of the Apostles, l. 8. c. 16. (which collection if it be not so ancient as it pretends, doth yet imitate Apostolicall antiquity) and so in St James's, and Basils and Chrysostomes Liturgy in the same words with our Book as farre as to the word [*bounden*] and for many other such particular Forms used by us we find them in Cyril of Jerusalems *Catechisme*, one of the ancientest Authors we have, and then that it should be necessary for the Church to turn out what the Apostles had thus brought into it, will not easily be made good by our Assemblers.

Sect. 18.

Fifthly, The practice of the universall Church from that time to this, which is so notorious to any that is conversant in the writings of the Ancient Fathers, and of which so many testimonies are gathered together for many mens satisfaction by Cassander, and other writers of the

Liturgica,

Liturgica, that 'twere a reproach to the Reader to detain or importune him with testimonies of that nature. To omit the practice of * *Constantine*, who prescribed a form for his Souldiers (a Copy of which we have in *Euseb. de vit. Const. l. 4. c. 20.*) I shall onely mention two grand testimonies for set Forms, one in the 23 Canon of the third Councell of Carthage, *Quascunq; sibi preces aliquis describet non iis utatur, nisi prius eas cum instructoribus fratribus contulerit: No man may use any Prayers which he hath made, unlesse he first consult with other learned Christians about them.* And the other more punctuall: *Concil: Milev. c. 12. Placuit ut preces quæ probatæ fuerint in Concilio ab omnibus celebrentur. Nec aliæ omnino dicantur in Ecclesiâ, nisi quæ à prudentioribus tractantur, vel comprobatæ in Synodo fuerint, ne fortè aliquid contra fidem, aut per ignorantiam, aut per minus studium sit compositum. It was resolv'd on, that the Prayers that were approv'd in the Councell should be used by all, and that no other should be said in the Church but those that had been weighed by the more prudent, or approv'd in a Synod, lest anything, either through ignorance or negligence should be done against the Faith.* Instead of such Citations (and because whatsoever argument is brought from that Topick of Ecclesiasticall tradition, is now presently defamed with the title of Popish and Antichristian, because forsooth *Antichrist* was a working early in the Apostles time, and every thing that we have not a mind to in antiquity, must needs be one of those works) I shall rather choose to mention another, as a more convincing argument *ad homines*, and that is,

Sixthly, The judgement and practice of the Reformed in other Kingdomes, even *Calvin* himself in severall ample testimonies, one in his Notes upon *Psal. 20. 1.* another in his Epistle to the Protector. I shall not give my self license to transcribe these, or multiply more such Testimonies, onely for the honour not onely of *Liturgie* in generall, but particularly of our *Liturgie*, 'twill be worth remembring that *Gilbertus a German*, many yeers since, in a book of his, propounds our Book of prayer for a sample of the Forms of the ancient Church; And for the purity of it, thorow Reformation, that *Cranmer* procured the King *Edwards* Common-Prayer-Book to be translated into Latin, and sent it to *Bucer*, and required his judgement of it, who answer'd, that there was nothing in it, but what was taken out of the word of God, or which was not against it, *commode acceptum, being taken in a good sence*, some things indeed, saith he, *que nisi quis, &c. unlesse they be interpreted with Candor, may seeme not so agreeable to the word of God, and which inquiet men may wrest unto matter of con-*

* The same *Constantine* in his palace imitating the orders of the Church, among other things, *ἐν ταῖς ἐκκλησίαις ἀποδίδε*, rendered Set Prayers, *Euseb. de vit. Const. l. 4. c. 17.* And so it is said of the Nobles about him, that they used *ἐν ταῖς βασιλείαις*, Prayers that the Emperor liked, and were all brought by him, *ταύτων πρᾶξεν*, &c. to pray the same prayers all of them even in private, c. 18.

Seet 19.

Precum fol. 302. 212.

tention.

tention. As may be seen at large in *Bucers Scripta Anglicana.* Upon this occasion that Book of King *Edwards* was again survey'd, and in those particulars, that were Subject to such Cavills, corrected. After which time the quarrels about that Book were generally with the Papiſts (not so much with the opposite extreame (and therefore *John Ould* in Queen *Maries* dayes wrote against them in defence of it, and of the King *Edwards* Reformation. And *Cramer* made a challenge, that if he might be permitted by the Queen to take to him *P: Martyr*, and foure or five more, they would enter the lists with any Papiſts living, and defend the Common-Prayer-Book to be perfectly agreeable to the Word of God, and the same in effect which had been for 1500 yeers in the Church of Christ. This for the reputation of the Book. Then for the fruit and benefit that by the use of it redounded to Christians, take an essay by Mr *John Hullier*, Fellow of Kings Colledge in *Cambridge*, who was Martyr'd in Queen *Maries* dayes, *Ann.* 1557. and being at the stake among many other books that were thrown into the fire to him, it hapned that a Common-Prayer-Book fell between his hands, which he joyfully receiving opened, and read till the flame and smoke suffered him not to see any more, and then he fell to prayer, holding his hands up to heaven, and the book betwixt his arms next his heart, thanking God for that mercy in sending him it, the relation is Mr *Foxes*, and from thence the plea authenticke, that the tree that bare wholesome fruit, should not be cut down by the Law, *Deut.* 10. 20. even when War was to be made on a City, and as *Maimon* addes, *l. de Idol.* though it were worshipt for an Idoll, and if that which was then of so dear esteem be now so necessary to be cast out, it is an ill indication of the times into which we are fallen.

Acts and
Mon. pag.
1818.

Sect. 10.

Seventhly, The reasons on which the very Heathens themselves took up the same practice, which was universall (it seems) through all the world, more Catholick then the Church it self. To this purpose beside those Authors which Mr *Selden* refers to, I shall onely adde these three testimonies, first of *Plato*, *l. 7. de leg.* where he commands, that whatever Prayers or Hymnes the Poets compos'd to the Gods, they should first shew them to the Priests (as if they were in a manner leprous till then) before they publisht them, lest they should ask evil things instead of good. (an infirmity that these dayes are very subject unto) The second in *Thucyd.* *l. 6. p. 434.* εὐχὰς νομίζουσας πρὸ τῆ ἀναζωγῆς ἢ κατὰ ταύτην ἐγείνων σύμματα τῆς δὲ ὑπὸ κηρυκῶ ἐπορεύτο. Set forms for severall occasions, and a common joynt sending them up to heaven. The third in *Alexander ab Alex.* *l. 4. c. 17.* that the Gentiles read their Prayers out of a Book before their Sacrifices, *Nē quid præposterè dicatur, aliquis ex scripto præire & ad verbum referre solitus est:* That the work might not be

be done preposterously. Which two reasons of theirs, the one lest they should stray in the matter of their Prayers, the other lest offend in the manner, may passe for Christian reasons, as seasonable with us, as they were among them. And no necessity that those reasons should be despised by us neither.

Eightly, The irrationall concludings, or shortnesse of discourse of Sc. 21. those which are against set forms, especially in two things; the first observed by D. Preston (whose memory is, I hope, not lost among these Assemblers) and made use of in a Printed work of his to the confuting of them. That while they in opposition to set Forms require the Minister to conceive a Prayer for the Congregation, they observe not, that the whole Congregation is by that means as much flinted, and bound to a set Form, to wit, of those words which the Minister conceives, as if he read them out of a book. 2. That the persons with whom we have now to deal, though they will not prescribe any Form of Prayer, yet venture to prescribe the matter of it in these words, pag. 14. *the Minister is to call in upon the Lord to this effect.* Now why the prescription of the matter is not the flinting of the Spirit, as well as the form of words (unlesse the Spirit, like the Heathen Mercury be the God of eloquence, and be thought to deal in the words onely) or why the promise of *dabitur in illa hora, it shall be given you in that houre*, should not be as full a promise for matter, as for expressions; especially when that Text forbids care or provision, *non enim* not onely how, but what they should speak, and the promise is peculiarly for Math. 10. them, *it shall be given you what you shall speak*; and this is it, that is attributed to the Spirit, v. 20. (from whence if I should conclude, that the holy Ghost taught the Disciples onely the matter of their answer; and they themselves were left to put it in form of words, there is nothing in that Text against that assertion; and that it was so in their penning of the New Testament, many probable Arguments might be produced if it were now seasonable,) and consequently, why the prescribing of one should not be unreasonable in them, that condemne all prescribing of the other, I confesse is one of those things which my charity hath made me willing to impute to the shortnesse of discourse, because I am unwilling to lay any heavier charge upon it.

From all which considered, and a great deal more which might be added, from the usefulness of known Forms to those, whose understandings, are not quick enough to go along with unknown, and if they have no other, are faine oft times to return without performing any part of that so necessary duty of prayer in the Church, from the experience of the effects of the contrary doctrine, the many scandalous passages

passages which have fallen from Ministers in their extemporary Prayers (of which meer pity and humanity, civility and mercy to Enemies, restrains us from inserting a large Catalogue) and the no manner of advantage above that which set Forms may also afford, but onely of satisfaction to the itching eare, exercise and pleasure to the licentious tongue, and the vanity of the reputation of being able to perform that office so fluently (which yet is no more then the *Rabbins* allow *Achitophel*, that he had every day three new Forms of prayer) or having a plentiful measure of the Spirit; which is beleev'd to infuse such eloquence, I shall now conclude it impossible that any humane eye should discern a Necessitie, in respect of Ecclesiasticall policy, edifying the Church, why all *Liturgie* should be destroyed, not wash't nor purg'd with Sope, such any *Reformation* would be, but torn and consumed with nitre, for such is *abolition*, why it should suffer this *Ostracisme*, unlesse as *Aristides* did for being too vertuous) be thus vehemently first declaimed, and then banish'd out of the Church.

Sect. 23.

P. 10.

De div.

Off. c. 10.

Secondly, for *outward bodily worship*, 'tis particularly prohibited by the *Directory* at one time, at the taking of our seats or places when we enter the Assembly, (directly contrary to that of *Isidor*, *si quis veniat cum lectio celebratur adoret tantum Deum*: If any come in when the Lesson is a reading, let him onely perform adoration to God, and hearken to what is read) and never so much as recommended at any time, nor one would think, permitted in any part of their publick service, like the *Persians* in *Strabo*, l. 15. that never offer'd any part of the flesh to the Gods in their sacrifices, kept all that to themselves, τοῖς θεοῖς οὐδὲν σπονδιαύτας μέμψθη, supposing the Gods would be content with the souls, which in the blood were powred out and sacrificed to their honour, ὅτι καὶ Ἰουλιὸς παρὰ τὴν ἰσχυρὰν δειδῶκεν ὅτι θεοὶ ἀλλήδ' ἐδεύον, they said that the Gods wanted and desired the souls for a sacrifice, but not anything else; of which people *Herodotus*, l. 1. hath observed that they had neither Temples nor Altar, and laugh'd at them which built either, but went to the top of some hill or other, and there sacrificed, preferring such naturall Altars before any other. The former of these is the avowed Divinity of these men (and might perhaps have been attended with the latter too, were it not that there be so many Churches already built conveniently to their hands) in stead of which, our *Liturgie* hath thought fit not onely to recommend but prescribe bodily worship; first by directing in the *Rubrick* what part of service shall be performed kneeling, then by reading the *Venite*, where all encourage and call up one the others to worship, and fall down, and kneel, &c. to worship, i.e. adore, which peculiarly notes bodily worship, and so surely the falling down, and kneeling

ing before the Lord. And of this I shall say, that it is 1. an act of obedience to that precept of *glorifying God in our bodies, as well as souls*. 2. A transcribing of Christ's copy, who *kneeled*, and even prostrated himself in prayer, of many holy men in Scripture, who are affirmed to have done so (and that affirmation *written for our example*) and even of the *Publican*, who though standing, yet by *standing a far off*, by *not looking up*, by *striking his breast*, did clearly joyn bodily worship to his prayer, of [Lord be mercifull to me a sinner] used at his coming into the Temple, and in that posture thrived better then the *Pharisee* in his loftier garbe, *went away more justified*, saith our Saviour, as a vessell at the foot of a hill, will (say the Artists) receive and contain more water, then the same or a like vessell on the top of it would be able to do (and he that shall do the like, that shall joyn adoration of God, and nothing but God, to the use of that or the like fervent ejaculation at his entrance into Gods house, will sure have Christs approbation of the *Publicans* behaviour, to justify him from any charge of superstition in so doing) and besides 3. the most agreeable humble gesture, and so best becoming, and * evidencing and helping the inward performance of that most lowly dutie of Prayer, and consequently that it may be charg'd with blasphemy, as well and as properly, as with superstition, and probably would be so, if the latter were not the more odious of the two: and indeed why kneeling or bowing should be more lyable to that censure, then either mentall or orall prayer, there is no reason imaginable, it being as possible that one may be directed to a false object (and so become Idolatrous, or superstitious in the true notion of those words (as they denote the *worship of Idols, or dead men, δεικνους* or *superstites*) as the other, and (for the improper notion of *Superstition*) the one again as much capable of being an excess in Religion (the mind or tongue being as likely to enlarge and exceed as the body) or of using a peice of false Religion, as the other, the bodily worship duly performed to God, being the payment of a debt to God (and no doubt acceptable, when 'tis paid with a true heart) and no way an argument of want, but a probable evidence of the presence and cooperation of inward devotion, as I remember *Nazianzen* saith of his Father, Or. 8. *πολὺς τὸ φαινόμενον, πλεονέτερος δὲ τὸ κρυπτόμενον*, He shewed a great deal in the outside, but kept the greater treasure within in the invisible part. And on the other side, the stiffness of the knee, an argument of some eminent defect, if not of true piety, yet of somewhat else, and Christs prediction, *Joh. 4.* that the time should come that the worshippers should worship God in spirit and truth, (being not set in opposition to bodily worship, but to the appropriating

*Vide Clav.
in Sac r
Bosc. c. 1.*

** Cum hi motus corporis
fieri nisi motu animi præ-
cedente non possint, eisdem
rursus exterius visibili-
ter factis ille interior in-
visibilis augetur. Aug. l.
de cura pro mor. 5.*

appropriating it to some singular places, *Jerusalem* or *that Mountain*) not producible as any apology or excuse for such omission. To these brief intimations I shall need adde no more, when the conclusion that I am to infer is so moderate, being onely this, that it is not *necessary* to turn all bowing, or kneeling, or bodily worship out of the Church, (were there any superstition in any one or more gestures, this were too great a severity, to mulct the Church of all, above the proportion of the most unlimited arbitrary Court, whose amercements must alwayes be within the compasse of *salvo contentemento*, which this will not be, if there be no competency of bodily *worship* left behinde) and that the *Liturgie* doth better to prescribe it at fit times, then the *Directory* to omit all mention of it at all times, unlesse by way of dislike and prohibition. Which conclusion will be the more easily evinced against them, by asking them whether in their Family-Parlour-Prayers; or in their private Closet prayers, they do not approve and practice that gesture; which as I beleve in charity they do, so I must from thence infer, that by them *the House of God*, is the onely place thought fit to be *despised*. And if it be replied, that the *Directory* forbids not kneeling, but onely commands it not, leaving it free to use or not to use. I answer. 1. That the effect of this liberty is very remarkable among them, and equall to that of a prohibition, no man almost of their perswasion ever kneeling in their Churches. 2 That the never so much as *recommending* it, is very neer a *forbidding* of it. 3. That *bowing* or *adoration* is directly forbidden once (which, by the way, is as much the defining of a Ceremony, *viz.* that of standing or going upright, and so as contrary to the Independents perswasions, and to the great clamorous complaint for *Liberty* in Ceremonies, as any prescription of *kneeling* or *bowing* can be.) 4. That kneeling also is at the receiving of the Sacrament forbidden, by necessity of consequence, sitting being prescribed, and therefore that that reply or excuse is false also. And so now what *speciall advantage* this is like to bring in to this Church of ours, to have the Bodies of negligent, or prophane, or Factionous men left (without any so much as an admonition) to their own inclinations and so what depth of Ecclesiasticall policy there was which made this change so *necessary*, I desire may now be judged.

Sec. 24. Thirdly, *For uniformity in that Service*; (which our *Liturgie* labours to set up, by prescribing the manner of it, but the *Directory* hath taken away by leaving all to the chance of mens wils, which can no more be thought likely to concur in one form, then *Democritus's Atomes* to have met together into a world of beautifull Creatures, without any hand of providence to dispose them) it hath certainly the approbation of all wise

wife men, and command of St Paul, 1 Cor. 14.40. in that grand place, *Let all things be done decently, and in order.* Of which I conceive the clear importance to be, that all be done in the Church according to custome and appointment. The former implied in *ἐν ὁρίσμένῳ*, (custome being the onely rule of decency, and therefore the indecency of wearing long hair, is proved by being against nature, i. e. saith Suidas in the Scripture phrase, *ἡγορίαν συνήθειαν*, a custome of some continuance in that place, and thereupon St Paul thinks it enough against an Ecclesiasticall usage, and that which might supersede all strife about it, 1 Cor. 11. 16. [*we have no such customes, &c.*]) and the latter in plain words *κατὰ τὰ ἔξιν*, according to order or appointment (for so the words literally import) and then upon these two grounds is uniformity built, and necessarily results, where all that is done in the Church, is ruled by one of these by custome, or by Law, which being here commanded by St Paul, is a proof of the more then lawfulness of *τάξις* prescription of Ceremonies in a Church, and of uniformity therein. And then what necessity there is or can be that St Pauls command shall be so neglected, all care of uniformity so disclaimed, all *τάξις*, constitution, or ordinance, for any Ecclesiasticall matter (unlesse their ordinance against all such constitutions) so solemnly disavowed, it will be hard to imagine, or guesse, unlesse it be on purpose to observe Mr. Prynnes rule of *Conforming the Church to the State*, to fill one as full of disorder and *ἀταξία*, and confusion as the other. I remember a saying of Socrates which Plato and Cicero record from him, *Mutatâ Musica mutantur & mores*: that the change of a kinde of Musick, had a great influence on mens minds, and had a generall change of manners consequent to it, I conceive uniformity in Gods service to be parallel to Musick, being it self an outward concord, or harmony of the most different affections; and that that should be not only changed, but lost, I cannot understand any necessity, unlesse it be that some such like effects may be wrought in Religion also.

For the fourth, the Peoples bearing some part in the service (where St. 25. ther by way of response in the Prayers, and hymnes, or by reading every other verse in the Psalm, mentioned in Theodorets story, l. 2. c. 24. where speaking of Flavianus and Diodorus, he saith of them, *ἔτοι μερῶν διχῇ διελόντες τὸν ὅλον ψαλμόν ἐν διαδοχῇ ἀδον Δαυΐδων ἐβόαν μελωδίαν, &c.* They divided the Quire of Singers into two parts, and appointed them to sing the Psalms successively, which custome began by them (who, saith he, were admirable men, and labour'd extremely to stir up all men to Piety, and to that end invented this) *διείραμε πάντοτε καὶ κατέλαβεν ὁ ὁικουμενὸς πνεῦμα*, prevail'd over the whole world, or by way of mutuall charity, returning a Prayer

for the Priest, who began one peculiarly for them; which *Innocentius* refers to, in his letter to *Aurelius* and *Augustine*, calling them *communes & alternas preces*, to which he there attributes more force, *quàm privatis*, then to private, or by way of following the *Presbyter* in Confession of sins, both at the beginning of the *Service*, and before the *Communion*; or in Profession of Faith in the *Credo*s, wherein every the meanest Christian is to have his part;) it is certainly designed by the Church, from the example of pure antiquity, to very gainfull uses, to quicken devotion, which the length of continued hearing may have leave to dull and slacken, and to recall those thoughts which may upon the like temptation have diverted to other objects; in a word, to engage every one to be made no idle or unprofitable Spectator of the *Service*: and as long as there is still need of that help to these so necessary ends, and not the least shew or pretence of objection against it, how *necessarie* it can be to reject it wholly, and lay all the task upon the Priest, and not require so much as an *Amen* (which it seems was in fashion in *St Paul's* time) of the *isidors*, or *Lay Person*, I leave to the most prejudicate Reader to give sentence for me.

St. A. 26.

As for the *Letany*, wherein the *People* are more exercised then in any other part of the *Service*, 'tis certainly designed to make it more proportionable to the title bestowed on it by the Antients of *ἐκτενὴς εὐχὴ*, earnest or intense Prayer, and in *Methodius*, *ἐκτενὴς αἰτήσις*, earnest Petitions, (and in the Greek *Liturgies* simply *ἐκτενὴς*, intense or earnest) from *Act. 12. 5. Luk. 22. 44.* This continuall joyning of the people in every passage of it, tending very much both to the improving and evidencing that fervor and intension, which can never be more necessary then throughout that *Service*; of which I shall in passing say these three things, and justify them against any gain-sayer, that there is not extant any where, 1. a more particular excellent enumeration of all the Christians either private or common wants, as far as is likely to come to the cognisance of a Congregation; nor secondly, a more innocent blamelesse Form, against which there lyes no just objection, and most of the unjust ones that have been made, are reproachfull to Scripture it self, from whence the passages excepted against are fetcht, as that particularly of *Praying for Gods mercy upon all men*, from *1 Tim. 2. 1.* nor thirdly, a more artificiall composure for the raising that zeal, and keeping it up throughout, then this so defamed part of our *Liturgie*; for which and other excellencies undoubtedly it is, (and not for any Conjuring or Swearing in it) that the Devil hath taken care that it should drink deepest of that bitter cup of Calumny and Reviling, which it can no way have provoked, but onely as Christ did the reproach of the diseased man, *What have I to do with thee?*

thee? &c. when he came to exorcize and cast out the Devill that possesse him. And for this to be thrown out of the Church, sure there is no other necessity, then there was that there should be *Scandals and Heresies* in it, onely because the Devil and his Factors would have it so.

5. For the *dividing of Prayers into divers Collects or Portions*, and not putting all our Petitions into one continued Prayer, these advantages it hath to give it authority, 1. the practice of the *Jews*, whose *Liturgie* was dispensed into *Lessons, &c.* and 18 *Collects*, or short *Prayers*. 2. The example of Christ prescribing a short Form, and in that, saith St Chrysostome, *διδάσκει ἡμᾶς μέτρον ἐν ᾧ*, teaching us the measure or length due to each Prayer of ours, *Hom. de Ann. f. 965.* and setting a mark of Heathenisme, *Mat. 6.* and of Pharisaisme, *Matth. 23. 14.* on their long *Prayers*. 3. The advice of the Ancients, who tell us St Peters Form, used for a great while in the *Roman Church*, was a short one, and that Christ and St Paul commanded us to make our *Prayers*, *βραχείας καὶ πυκνὰς, καὶ ἐξ ὀλίγων δι' διακεκεμημένων*, short Chrysost. 16. and frequent, and with little distances between. And so Epiphanius, *Εὐνομ. orat. c. 24.* directs to offer our Petitions, *κατὰ πάσας πυκνότητι*, with all frequency; and Cassian, *de instit. mon. l. 2. c. 10.* from the universall consent of them, *Utilius censent breves orationes sed creberrimas fieri: The way that is resolved to be most profitable, is to have short Prayers, but very thick or frequent.* And he addes a consideration which prompted them to this resolution: *Ut Diaboli insidiantis jacula succinctâ brevitatē vitemus: That by that means the Devils darts which he is wont to finde and steal his time to shoot in to our breasts, may by the brevity of our Prayers be prevented.* To these many more might be added, but that the no-advantage on the other side above this (save onely the reputation of the labour, and patience of speaking, or hearing so much in a continued course, in one breath as it were) will save us the pains of using more motives to perswade any, that sure it is not necessarie to exchange this pleasant easie course of our *Liturgie*, for the tedious troublesome lesse profitable course in the *Directory*.

Sixthly, for the *Ceremonies used in the severall Services*, much might be said, as particularly for that of kneeling (in opposition to sitting at the *Lords Supper* designed in the *Directory*) 1. that it is agreeable to the practice of all Antiquity, who though they kneeled not, because the Canon of the Councell of Nice, obliged all to stand in the Church, between Easter and Whitsuntide, or on the *Lords day* all the yeer long, (which by the way absolutely excludes sitting; as also doth that saying of Optatus, l. 4. That the People may not sit in the Church: and of Tertullian, l. de Orat; c. 12. That it was an Heathen custome to sit in the Church, and therefore ought to be reprehended;) yet used the Prayer-gesture at receiving, i. e. bowing their bodies and heads,

Sect. 27.

Sect. 28.

Populus in Ecclesia sedendi potestatem non habet. Ideo reprehendi meretur, quia apud idolos celebratur

heads, which the *Fathers* call adoration: *kissing of the hand*, is the propriety of the *Latin* word, but the ordinary denotation of it, *bowing the body*, the προσκυνησις, which is more then the former, the *cultus major*, among the Learned; For as *Herodotus* observes of the Eastern Nations, that the manner of *equals* was to *kisse one another at meeting*; of *inferiours* to *kisse the hand of the Superiour*; but of the *Suppliants* or *Petitioners*, that would expresse the greatest humility to *bow themselves before him*, so was this last of the three continued among the primitive Christians in their Services of the greatest piety and humility; *Climacus*, p. 298. τὸ δῶρον δεξιᾶς προσκυνησις, *When I receive I worship, or adore*; Agreeable to which the great men in the French Churches, who receive it passing or going (a meer *Egyptian-Passe-over* custome) do first make a lowly *cringe* or *courtesie* before they take it in their hands. 2 That Christ's Table-gesture at the delivering it, is no Argument for *sitting*, both because it is not manifest by the Text that he used that, save onely at the *Passeover*, from which this *Supper of the Lord* was distinct, and was celebrated by *blessing, and breaking, and giving the bread, &c.* to which some other gesture might be more proper, and more commodious, and because Christ's gesture in that is no more obligingly exemplary to us, then his doing it *after Supper* was to the Apostles, who yet did it *Fasting*. *Act.* 13. 2. and generally took it before the *agape*, and as by *Plinies* Epistle it appears, so early in the morning, that the congregation departed and met again, *ad capiendum cibum promiscuum*, to take their meals together. As also 3. that the contrary gesture of *sitting*, as it was, not many yeers since, by a full Synod of Protestants in *Poland* forbidden, if not condemned, because they found it used by the *Arrians*, as complying with their opinion, who hold our Saviour to be a meer Creature, so is now profest by some of our late *Reformers* writings to be a badge and cognifance of their beleeving in the infallibility of Christ's promise of coming to reign on this Earth again, and take them into a familiar and (a kind of) equall conversation with him, the Doctrine of the *Millenaries*, once in some credit, but after condemn'd by the Church, and though favoured by some Learned men, both anciently and of late, is not yet sure clear enough to come into our *Creed* or *Liturgie*: or to be profest and proclaimed by that gesture, when ever we receive the *Sacrament*. The evidence or proof of it being primarily that in the *Revelation*, which by the rest of that Book I am very apt to suspect, may signifie any thing rather then what the letter of the words imports to us at the first view of them. But I shall not enlarge on this, nor the other Ceremonies mention'd, but refer the Reader to the Learned Satisfactory unanswer'd labour of Mr *Hooker*, on these Subjects, and then ask him when he hath read

read him, 1. whether he repent him of that pains. 2. Whether in his conscience he can think it necessary, or tending to edification, to cast all these causelessly out of this Church, or the whole *Liturgie* for their sakes.

Now for those things that are more intrinsecall to the *Liturgie*, and parts of the *Service*; as

1. For the pronouncing of *Absolution*, which Christ so solemnly instated *Scot.* 29. on the *Preist* in his Disciples (by three severall acts, first unto *Peter* as the mouth of the Apostles, *Matth.* 16. 19. then by way of promise to them altogether, *cap.* 18. 18. then by way of actuall instating it on them, breathing that power and the *Holy Ghost* on them together, *Joh.* 20. 23.) and which is so distinctly named by *St James*, *ca.* 5. 15. in the case of sickness, *ἀντιθέω* (not as we render *they shall be forgiven him*, as if it were *ἀντιθέω*), and belonged onely to God's act of pardoning, but) impersonally *Absolution shall be given him*; and so constantly preserved and exercised in the universall Church in publick and private, and approv'd as far as our *Liturgie* uses it) even by those who affirm that power in the Minister to be onely declarative, that any man conversant either in the *Gospel*, or writings of the *Fathers*, or modern *Authors*, or that hath but seen *Knox's Scotch Liturgie*, and observ'd that part of it, about the receiving of *Penitents*, would be amazed to see a *Directory for the publick worship of God* (which is a large phrase, and contains the whole office of the *Preist*) and in it a title for the visitation of the sick, and yet find never a word about *Absolution*, no not in case of scruple, doubt, or temptation, *pag.* 67. or the death-bed it self. This exercise of those *Keyes of the Kingdom of Heaven*, i. e. of the Church, this pronouncing of Gods pardon, and actuall giving the Pardon and Peace of the Church to all her penitent children, especially that more particular act before the Communion, and on the Bed of sicknesse, is, beside the obedience to Christ, so necessary an expression of Christian charity in every Church to its poore members, and the denying of it, where it is due, so barbarous an inhumanity (which yet I hope no man shall be the worse for, but those that do deny it) that as the turning of *Publick censures* out of this Church, is a rare example of despight unto Christs command, (there being no *Nationall Church* from Christs time to this to be found without it, till this of ours for these last three years) so the sending of *Absolution* after it, and the affirming it to be necessary to be done, and appointing all foot-steps of it to be turn'd out of the *Service*, is a peice of disorder, as contrary to *Charity* as to *Piety*, to *Reason* as *Religion*, this being so far from the blame of an exuberancy in our *Service*, that there is more reason to wish that there were more of this nature, then that that, which we have already, were omitted.

Sect. 30.

2. For the *Hymnes of the Church*, it will not be amisse perhaps to give you first the true notion of the word; there being among the Hebrews three sorts of Songs, 1. *Mizmor*, a concise or short verse, 2. *Tehillah*, Praise, celebrating or depredicating of God, and 3. *Schir*, a *Canticle*, as the word is used in the title of that *Song of Songs*. And answerable to these three, we have *Col. 3. 17.* *Ύμνους, ὕμνους, and ᾠδὰς*, *Psalms and Hymnes, and Songs*, where the word *Hymne* is answerable to the second of these, a praising and magnifying of God in and for some of his most remarkable acts of mercy & power. Thus was it the dictate even of nature it self among the heathens, to imploy a great part of their Poetry, i.e. their piety (for so *Orpheus* the first & most famous Writer of *Hymnes*, was called *Theologus Poeta*, a Poet that was a Divine also) in framing of *Hymns* to their gods, though those of *Museus* and *Linus*, the other two *Theologi Poetae*, are not now to be met with. The like we have still of *Homer* also, and I remember *Galen* the famous Physitian, in one of his Books, *De usu partium*, describing the composure of the Foot, breaks out of a sudden into an excellent acknowledgement, which he calls *ὑμνον ἀληθινόν τῷ δημιουργήσαντι ἡμᾶς*, a true *Hymne* in laud of that God which made these curious bodies of men. This duty of naturall Piety, Christianity certainly hath not obstructed, but elevated it to a far higher pitch by superadding that greatest obligation taken from the *Redemption of mankind*, to that old one of the *Creation*. And thus in all Ages of the Church some *Hymnes* have been constantly retained to be said or sung in the Churches, I mean not onely the daily lections of the *Psalms of David* (which yet this *Directory* doth not mention, but onely commands a more frequent reading of that Book, then of some other parts of *Scripture*) nor the singing of some of those *Psalms in Metre*, (which yet this *Directory* doth not prescribe neither, save onely on dayes of *Thanksgiving*, or after the Sermon, if with convenience it may be done, making it very indifferent, it seems, whether it be kept at all in the Church or no, unlesse on those speciall occasions.) But the alternate reading of the *Psalms* both by Priest and people, (*Psalmi ab omnibus celebrantur*, Let the *Psalms* be said by all, in the *Milevit: Counc. Can. 12.*) the constant use of some speciall *Psalms*, as the *Introite*, and of other more purely Christian *Hymnes*, either framed by holy men in the *Scripture* in reference to *Christs Incarnation*, or by the Church since on purpose to blesse and praise God for his mercies in *Christ*, which sure deserve a daily celebration from every Christian, as well and as richly as any *Victory* over Enemies, though it be one of theirs over the King himself, can deserve of them upon any day of *Thanksgiving*. Of this kind is the *Te Deum*, a most Divine and admirable Form, called anciently, *ἑμψύχον*, a triumphant Song,

generally thought to be composed by St *Augustine*, and St *Ambrose*, on the day that St *Ambrose* baptized St *Augustine*, and fitted to that purpose with an acknowledgement of the *Trinity*, in reference to St *Augustine's* conversion from *Manichaeism*. If this be true, then sure is it one of those, the repeating of which moved St *Augustine* to so much passion, that he saith in his *Confessions*, l. 9. *Quantum fleui in hymnis & Canticis Ecclesie tue*, that and the like *Hymnes of the Church* fetcht many tears from him. Of which I shall onely say, that to any man that hath but an humble, faithfull, thankfull fervent heart to go along with it, it is as Christian a peece of praise and prayer, as any humane pen could contribute toward the publick worship of God, which he that hath had the use of in the Church, and now thinks fit to banish out of it, shews his own former coldnesse and non-proficiency under that means of grace, and that he never joyned in it with any zeal or earnestnesse, or else his retchlesse ingratitude to the Church which hath allow'd him the benefit of it.

The like might be added of those two other in the administration of the Sacrament of the Lords Supper, the former before the Sacrament beginning with, *Lift up your hearts*, and ending with the *Holy, holy, holy, Lord God of Hosts, &c.* a form to be found with little variation, both in Saint *Jameses*, St *Basil's*, and St *Chrysostomes* Liturgy; the other, after the Sacrament, *Glory be to God on high, &c.* called anciently *Hymnus Angelicus*, the *Angelicall hymne*, from the first part of it which was sung by *Angels*, and both these such ancient, pure, excellent composures in themselves, and so fitly accommodated to the present businesse, and all that I have named, so farre from any appearance of evil, so free from any the least objection of any the most petulant malicious calumniator (as far as I yet ever heard) so well-becoming a congregation of Saints, who by praising God in the Church, should practice before hand, and fit themselves for the singing of *Hallelujahs* perpetually in heaven, and in the mean time bear the Angels company here (who St *Chrysostome* tels us, sing all the hymnes with us) that 'tis little better then fury, favouring much of the temper of that *evill Spirit on Saul*, that was exercised with *Dauids Musick*, and therefore may be allowed to have malice to that and the like ever since) to think it necessary to throw this peece of *heaven* out of the Church.

3. For the Doxology so constantly annexed to many parts of our service, in these words, (wherein the people either are to begin or answer) *Glory be to the Father, &c.* It is an ancient peece of very great consideration, the former versicle of it being, as 'tis affirmed by good authorities, composed by the first Councill of *Nice*, and appointed by them to be used in the Church, as a *lesser Creed*, or *confession of the Trinity* and *Consistency*

Telman in
Basil, T. 1.
p. 795.

Sec. 31.

μετ' ὧν
λαλᾷ
μετ' ὧν
γέλωσιν
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753. l. 40.
edit. Savil.
Sect. 32.

stantiality of the Son and holy Ghost, with the Father (at which it is therefore anciently been the custome to stand up, confession of God, being a praising of him (as the word in other languages imports) to which therefore that posture is most due) which may well passe for no fable, because 'tis clear, that soon after that time, *Flavianus* sang it aloud in the Church of Antioch, as appears by ^a *Zozomen*, and ^b *Theodoret*, (and if we may beleeve ^c *Nicephorus*, St *Chrysostome* joynd with him in it;) Of this *Philostorgius* the *Arian Historiographer* tels us, *An. 348*. *Flavianus* having gotten a Congregation of Monks together, *πρώτος ἀρεβόνος*, was the first that began that form of Doxology, others using that other Form of *δοξα πατρὶ δι' ἡμῶν ἐν ἁγίῳ πνεύματι*, Glory to the Father, by the Son, in the holy Ghost: making the Son inferior to the Father, and the holy Ghost to the Son, as *Eunomius* and *Eudoxius* did, which it seems *Philostorgius* himself most approv'd of, (*ταύτην μάλα τὴν ἐκφώνησιν ἐπιπαύσας*, saith his Epitaphist of him) others (not as *Gotsfred* mends his Copy, and reads it, *δοξα πατρὶ ἐν ἡμῶν καὶ ἁγίῳ πνεύματι*, but as the Oxford Manuscript) *δοξα πατρὶ καὶ υἱὶ ἐν ἁγίῳ πνεύματι*, Glory to the Father, and the Son in the holy Ghost. These two severall Forms, and some say a third [in the Son and the holy Ghost] were it seems proposed against *Athanasius* in the Councell of Antioch, *An. Dom. 341*. and by men of severall perswasions used in the Church of Antioch, as a Character, by which *τὴν δίκαιαν προαίρεσιν ἐπεδείκνυνεν*, they exprest their severall opinions, saith *Zozomen*, l. 3. c. 19. & l. 4. 27. and by so doing, *πρὸς τὴν δίκαιαν δόξαν μεθίστημι τὸ λαμβάνοντες*, every one applied the Psalm or Hymne (to the end of which, as now with us, it was, it seems, then annext) to his opinion. In which narration of *Philostorgius*, we have no reason to suspect any thing, but the *πρώτος ἀρεβόνος*, that *Flavianus* was the first that sang it, wherein his favour to the *Arians* might make him partial, or the truth might be, he was the first that sang it at Antioch, for there *Athanasius* was in a Councell condemn'd, and so still the Form might in other places be used more anciently. This first verse being on this occasion brought into the Church as a testimony, and Pillar of the Catholick verity against the *Arrians*, and annext by ancient custome to the end of the Psalms in the Liturgie, St *Jerome*, or some body before him, being moved by the noise of the *Macedonians* (who excepted against that part of it concerning the holy Ghost, affirming that that Doctrine of the Divinity of the holy Ghost was novell) is said to have been the Author of adding the other verse or line to the former, in opposition to them, *As it was in the beginning*, &c. to signifie this to be the ancient Catholick, no new private doctrine or opinion; and yet that it was very neer, if not as ancient as the former may be guest by what *Theodoret*, l. 2. c. 24. saith of *Leontius Bishop of Antioch*, that he was wont to say to himself the *Arrian*

logy so softly, that no word could be heard by him that stood next, but *in eis aīwas ē aīwas*, for ever and ever, (the close of the second line) and this faith he, while *Flavianus*, who opposed him, was a Layman. And if this be a time wherein such Formes as these, (which besides giving glory to God, do secure and defend the Catholick Doctrine of the Trinity, against all antient or modern *Arrians* and *Macedonians*) are necessarily to be cast out, as hinderances to growth and edification, sure the designe is onely to plant Heresies in the Church (to which alone that may prove impediment) but nothing else.

Having said this, 'twill not be needfull to adde concerning the Sect. 33. fourth head, more then onely the acknowledgement of my wonder and astonishment, why the same calamity and tempest that carried away his *lesser Creed*, should also be able to raise so fierce a Torrent, as to drive and hurry with it the *three larger Creeds also*, especially that not onely of the *Nicene Fathers*, but of the *Apostles* themselves; Against the matter of which I have not heard, that the *Presbyterians* have any objection, and sure the *Beards-mans* Divinity, that turns the *Creed* into a *Prayer*, hath not concluded the use of it to be a restinting of the *Spirit*. What the effect of this part of Reformation is likely to be, will not be hard to divine, even *Barbarisme* and *Atheisme* within a while, the turning *God* and *Christ*, and all the *Articles of the Creed* out of mens brains also, and not (as yet it is) onely out of their hearts; what is the necessity of doing it, will not so easily be resolved even by him that hath imbibed the *Assemblers* principles, unlesse it be to gratify the *Separatists*, who are profest deniers of one Article, that of the *Holy Catholick Church*, resolving the end & the effect of the *Holy Ghosts* descent to have been only to constitute particular *Congregations*, and none else. As for the great patern of the *Presbyterians*, the practice of *Geneva* or *Scotland*, that appears by *Knox's Common Prayer Booke*, to have allowed a set Forme of *Confession of Faith*, and designed it for the publicke use as the first thing in that *Booke of Prayers*, though the truth is, the *Apostles*, or other antient *Creeds* being set aside, one of the *Geneva* forming is faine to supply the place of them, which yet by the setting the severall parts of the *Apostles Creed* in the margin, both there and in the order of *Baptism*, appears rather to be an interpretation of it, and so still the *Separatists* must be the onely men in the Church fit to be considered, or else apparently there is no such *Politticall necessity* of this neither.

For the fifth thing, the so frequent repetition of the *Lords Prayer*, and Sect. 34. *Prayers for the King in our Service*, this account may be breifly given of it. For the former, that in our *Common-Prayer Booke*, there be severall Ser-

vices for severall occasions, of the *Sacraments*, &c. for severall dayes, the *Letany*, for severall times in the day, not onely *Morning* and *Evening* but one part to be said *earlier* in the morning, and then toward *noone* a returne to another part, (as the ancient *Primitives* had three Services in a forenoone, 1. that for the *Catechumeni*, consisting of *Prayers*, *psalms*, and *Readings*; then a 2. for the *Penitents*, such as our *Letany*; and a 3. for the *Fideles*, the Faithfull, our *Communion Service*;) and even that which is assigned to one time so discontinued by *Psalmes*, and *Hymnes*, and *Lessons*, that it becomes in a manner two Services, clearly two times of Prayer. Now our Saviour commanding, *when you pray, say our Father*; we have accordingly so assigned it, to be once repeated in every such part of Service, and I remember to have heard one of the gravest and most reverend men of the Assembly, being asked his opinion about the use of the *Lords Prayer*, to have answer'd to this purpose, *God forbid that I should ever be upon my knees in Prayer, and rise up without adding Christs forme to my imperfect petitions*. And whereas this *Directory* is so bountifull, as to recommend this Prayer to be used in the Prayers of the Church, and yet so wary as but to recommend it, it is thereby confest that it is lawfull to retaine a set Forme, (for that is surely so, and then the often using of a lawfull thing will not make it unlawfull) but withall that Christs command in point of his Service shall no more oblige to obedience, then the commands of men, for if it did, this would be more then recommended. And now why that which may, say they, *commendably* (must, say we, *necessarily* in obedience to Christ) be used in the Prayers of the Church, and being repeated oftner then once, shall be usefull to him who was not come at the first saying, or may be said more *attentively* by him who had before beene too *negligent*, should be *necessary* to be used but once, when all mens zeale or understanding of so divine a Forme, or perhaps *presence* at that part of the Service, shall not *necessarily* go along with it, I leave to more subtle Diviners to instruct us. This I am sure of, that God hath made a peculiar promise to *importunity* in Prayer, to a coming often to him on the same errand, and *Luk. 18. 5.* by a phrase in the Parable seems to say, that he that comes oft to God in this manner, will at length *force him to shame*, if he do not grant his Petition, for that is the meaning of *ὑπομαζειν*. And from thence the Fathers use a bold phrase in their *Liturgies*, *ὁ δὲ δυνάτω τὸν μόνον ἀγαθόν*, *I put thee to shame*, i. e. importune thee, *Basil. in Liturg.* and in the *Psaltery of the Greek Church*, which hath many Prayers mixt with it, *Οἶδα γὰρ κύριε εἰ μὴ δυνάτῃς ἀπο τῆς ἰδίας ἀγαθόντι*, *unlesse thy own goodnesse put thee to shame*, &c. Now that this will not be subject to the censure of *vain repetitions*, *Mat. 6. 7.* which

the onely exception made against it, if the example of *David*, *Psal.* 136 be not sufficient to authorize the repeating any Forme often, which is as faultlesse as that was) might largely be evidenced, 1. by the nature of the word βασιλογια, there used, which both *Hesychius* and *Suidas* apply to another matter, & explain it by πολυλογία, and ἀργολογία, and ἀκυρολογία long, idle, unseasonable formes, such as *Battus* used in his μακροὶ καὶ πολυτικοὶ ὕμνοι τωτολογίας ἔχοντες, his long winded Hymnes so full of Tautologies, which *Munster* therefore rendreth לא תרבה רבים do not multiply words, unprofitably or unseasonably. 2 by the customes of the Heathens which *Christ* there referres to [μὴ βασιλογήσατε ὡς οἱ ἑθνηκοι, use not, &c. as the Heathens] and which are evident in their writers, especially their Tragedians; where 'tis plaine, that their manner was to sound, or chant for many houres together, some few empty words to the honour of their Gods, such the *Eua Bάχχα* in their *Bacchanals*, from the noyse of which they were cal'd *Evantes*; such in *Sophocles*, 'Ιὼ, 'Ιὼ, Πὰν Παν, Παν, ᾧ Πὰν, &c. and especially in the *Virgins Chorus* of *Eschylus's Tragedy*, called ἑστία ὅτι δὴ βαις. Where there are neare an hundred verses, made up of meere Tautologies, 'Ιὼ, 'Ιὼ, 'Ιὼ, 'Ιὼ, Θεοὶ διαίτε, and an enumeration of the severall names of the Gods with insignificant noises added to them, σὺτ' Ἀρην φῶ, φῶ, Ἀρτιμυ φίλα ἐξ ἐξ ἐξ, and within two verses the same againe, and much more of the same stile. Two notable examples of this *Heathenish* custome the Scripture affords us, one, 1 *King.* 18. 26. where the *Prophets of Baal* from morning till noone, cry O *Baal*, hear us, and it follows, they cryed with a loud voyce, and cut themselves, כמי שנט according to ther custome or rites (that loud crying the same words so long together was as much a *Heathenish* rite, as the cutting of themselves,) The other of *Ephesians* *Act.* 19. 34. who are affirm'd to have cryed with one voyce for two hours space, Μεγαλὴν Ἀρτιμυ Ἐφεσίων, Great is *Diana* of the *Ephesians*, and 3. by the designed end that *Christ* observes of that *Heathen* custome, 1. that they may be heard by that long noyse, for which *Elias* scoffes them, 1. *King.* 18. 27. Cry aloud, perhaps your God is a talking, or a persuing, &c. 2. that their *Petitions* may be more intelligible to their Gods, to which *Christ* opposes, your heavenly Father knoweth what you have need of, and so needs not your Tautologies to explain them to him. Much more might be said for the explaining of that mistaken place, but that it would seem unnecessary to this matter, the exception being so causlesse, that the Vindication would passe for an extravagance.

Of the Prayers for the King, the account will not be much unlike, *S. Sect.* 35. *Paul* commands that prayers, and supplications, and intercessions, and thanksgivings be made for Kings, &c. 1 *Tm.* 2. 1, 2. where though the mention
of

of those severall sorts of prayers, signified by those foure words, might be matter of apology, for the making severall addressees to God for Kings in one service, supposing them proportion'd to those sorts in that text, yet have we distributed the frequent prayers for him into the severall services, one solemn prayer for him, in the ordinary daily service, (and onely a versicle before as it were proœmiall to it) another in the Letany, another after the Commandments (of which though our book hath two forms together, yet both the Rubrick and Custome, gives us authority to interpret, it was not meant that both should be said at once, but either of the two chosen by the Minister,) another before the Communion, where the necessity of the matter, being designed for the *Church militant*, makes it more then seasonable to descend to our particular Church, and the King the supream of it; just as *Herodotus* relates the custome of the Persians, l. 1. p. 52. *πάντες τοῖς προσήτοις καὶ ἐν ἑαυτοῖς ζῆναι, καὶ τῷ βασιλεῖ, they pray for all the Persians, particularly for the King.* To this practice of ours so grounded in the Apostle, we shall adde, 1. the reward promised (by the Apostles intimation) to such Prayers (if not, as I conceive, by those words, *that we may live a peaceable and quiet life, &c.* that *peaceable and quiet life*, of all blessings the greatest, seeming to be a benefit or donative promised to the faithfull discharge of that duty, of *praying*, and *supplicating*, and *interceding*, and *giving thanks for Kings*, yet certainly somewhat else) in that high Declaration made concerning it in the next words, *for this is good and acceptable before God our Saviour*, whose *acceptation* is reward sufficient to any action, and yet who never *accepts but rewards* also. 2. The practice of the ancient Christians, set down by *Tertull.* *Sacrificamus pro salute Imperatoris purâ prece*: our prayers are sent up a pure sacrifice for the prosperity of the Emperour. And that *quoties conveniebant*, in another place, at every meeting or service of the Church, *& peccantes semper pro omnibus Imperatoribus, vitam prolixam, Imperium securum, domum tutam, exercitus fortes, Senatum fidelem, populum probum, Orbem quietum, quæcûq; hominis & Caesaris vota sunt*: praying alwayes for the Emperours, and begging of God for them, *long life, secure Reign, the safety of his house, courageous Armies, a faithfull Senate, a good people, a quiet world*, all those severals, (which would make up more prayers then our book hath assigned) all that either as *Man* or *King* they can stand in need of; and so *Athenagoras* and others to the same purpose, especially when they have occasion to justify the fidelity of Christians to their unchristian Emperours, having no surer evidence to give of that, then the frequency of their prayers for them, which they which think necessarie to abridge, or supersede, must give us leave by that indication

Ad Sca. c. 2

Apol c. 30.

to judge of somewhat else, by occasion of that topick to observe their other demonstrations of disloyalty to those that are set over them by God ; And to any that are not guilty of that crime, nor yet of another, of thinking all length of the publick service unsupportable, I shall refer it to be judged, whether it be necessary, that the King be prayed for in the Church, no oftner then there is a Sermon there.

6. The Communion of Saints, (which if it were no Article in our sect. 36. Creed, ought yet to be layed up, as one of the Christians tasks or duties) consists in that mutuall exchange of charitie and all seasonable effects of it, between all parts of the Church, that *triumphant* in heaven, Christ and the Saints there, and this on earth *militant* ; which he that disclaims, by that one act of insolence, casts off one of the noblest privileges, of which this earth is capable, to be a fellow citizen with the Saints, and a *fellow member* with Christ himself. The effects of this charity on their parts is, in Christs intercession, and in the Saints suffrages, and daily prayers to God for us ; but on our part thanksgivings and commemorations, which 'tis apparent the Primitive Christians used, very early solemnizing the day of Christs resurrection, &c. and rehearsing the names of the Saints out of their Diptycks, in time of the offertory before the Sacrament ; besides this so solemn a Christian duty, another act of charity there is, which the Church owes to her living sons the educating of them in the presence of good *examples*, and setting a remark of *honour* on all which have lived Christianly, especially have *died in testimony* of the truth of that profession ; and again, a great part of the New Testament, being *story* of the lives of Christ and his Apostles, (and the rest but *doctrine* agreeable to what those lives expressed) it must needs be an excellent compendium of that book, and a most usefull way of infusing it into the *understanding*, and preserving it in the *memory* of the people, to assigne proper portions of Scripture in *Lessons*, *Epistles*, and *Gospels* to every day, every Sunday, every Festival in the year (which are none in our Church, but for the remembrance of Christ, and the *Scripture-Saints*) to infuse by those degrees all *necessary* Christian knowledge, and duties into us, the use of which to the ignorant is so great, that it may well be feared, that when the Festivals, and solemnities for the birth of Christ, and his other famous passages of *life* and *death*, and *resurrection* and *ascension*, and *mission* of the *Holy Ghost*, and the *Lessons*, *Gospels* (and *Collects*) and *Sermons* upon them, be turn'd out of the Church, together with the *Creeds* also, 'twill not be in the power of weekly *Sermons* on *some head of Religion*, to keep up the knowledge of Christ in mens hearts, a thing it seems observ'd by the *Casuits*,
who

who use to make the number of those things that are *necessario credenda* necessary to be beleev'd, no more, then the Festivals of Christ make known to men: and sure by ancient Fathers whose Preaching was generally on the Gospels for the day; as appears by their *Sermons de tempore*, and their *positils*. To all these ends are all these Festivals, and these Services designed by the Church, (and to no other that is capable of any the least brand of *novell* or *superstitious*) and till all this *antidote* shall be demonstrated to be turn'd *poysen*, all these *wholsome* designs, to be perfectly *noxious*, till ill or no *examples*, uncharitableness, schismaticall cutting our selves off from being fellow members with the Saints, and even with Christ our head, till ingratitude, ignorance, and Atheisme it self, be canonized for *Christian* and *Saintlike*, and the onely things tending to edification in a Church, there will hardly appear any so much as *politick necessity* to turn these out of it.

Sc&. 37. 7. For the reading of the Commandments, and prayer before, and the responses after each of them, though it be not anciently to be found in the Church, as a part of the Service, (but onely retain'd in the Catechisme) till King Edwards second Liturgie, (and therefore sure no charge of Popery to be affixt on it) yet seemeth it to me a very profitable part of devotion, being made use of as it ought. The Priest after a premised prayer for grace to love and keep Gods Commandments, is appointed to stand and read every of the Commandments distinctly to the people, as a kind of *Moses*, bringing them from God to them; These are they to receive in the humblest affection of heart, and posture of body, as means to try and examine themselves, and to humble themselves in a sence of their severall failings, and thereupon implore (every one for himself, and for others, even for the whole Kingdom) first Gods mercy for pardon for all that hath been committed against the letter of each Commandment, or what ever Christ and the Gospel hath set down under any, or reducible to any of those heads. 2. Grace to perform for the time to come, what ever may be acceptable to Christ in that particular. This being thus distinctly and leasurely done to each particular precept, the heart enlarging to every particular under that, proves an excellent form of confession of sins, and of resolution (and prayer for strength) to forsake them. And let me tell you, were Gods pardon thus fervently and often called for by each humble soul in a Kingdom, for every mans *personall*, and the whole Kingdoms *Nationall* sins, the *Atheisme speculative* and *practicall*, the *impiety*, *infidelity*, *want of love and fear*, and *worship of God*, &c. in the first Commandment, and so throughout all the rest, and the grace of God, to work all the contrary graces in every heart, in the heart of the whole Kingdom,

humbly and heartily invoked, the benefit would certainly be so great and so illustrious, that none but *Satan*, who is to be dethroned, and part with his Kindome by that meanes, would ever deem it *necessary* to cast out this part of Service, and have nothing at all in exchange for it.

8. For the *order of the Offertory*, it must first be observed, that in the Primitive Apostolicke Church, the *Offertory* was a considerable part of the action, in the administering and receiving the Sacrament; the manner of it was thus. At their meetings for divine service, every man as he was able brought something along with him, bread, or wine, the fruits of the Season, &c. of this part was used for the *Sacrament*, the rest kept to furnish a common table for all the brethren (and therefore in *Ignatius*, *Ep. ad Smyrn.* *ἀρχὴν ἐπιτελεῖν*, to celebrate the Feast, is to administer that Sacrament being joyn'd there with the mention of Baptisme) Rich and Poore to eat together, no one taking precedence of other, or challenging a greater part to himself, by reason of his bringing more; this is discernable in Saint Pauls words, chiding the *Corinthians* for their defaults in this matter, *1 Cor. 11. 21.* every man, saith he, takes and eates before another his owne supper, (i. e.) the Rich that brought more, eates that which he brought; *ὡς ἴδιον δεῖπνον*, as if he were at home eating his owne private meal, without respect to the nature of those *ἀγία*, which were a common meale for all, and so while one is filled to the full, some others have little or nothing to eate, which is the meaning of that which follows, *one is hungry, and another is drunken*; after the *ἀγία* ceased, and the bringing of the fruits of the season, which were as a kind of first-fruit offering, was out-dated, whether by Canon of the Church, or by contrary custome, this manner was still continued, that every receiver brought somewhat with him to offer, particularly bread, and wine mixt with water. *Justin Mart. Apol.* 2. p. 97. sets downe the manner of it clearly in his time, *προσφέρει τὸ πρῶτον ἡ ἀδελφὰ ἀγία*, &c. the bread and the wine of the brethren, i. e. Communicants is brought to the Priest or Prefect, (not as the Latine interpreter reads *Prefecto fratribus*) as if *ἀδελφὰ* were to be joyn'd with *προσφέρειν*, which belongs to *ἀγία*) and he receiving it, gives laud and praise unto God, in the name of the Son and the Holy Ghost, and all the people joyn in the Amen, then do the Deacons distribute that *ἄρτον ἐοχρησθέντα*, the bread, over which he hath thus given thanks, and then, saith he, over and above, the richer sort and every one as he shall think good contributes, and that which is so raised, is left with the Priest, who out of that stock succours the Orphan and Widow, and becomes a common provider for all that are in want. This clearly distinguisheth two parts of the Offertory, one designed for the use of all the Faithfull in the Sacrament, another reserved for the use of the poore, the

former called *προσφοραι*, Oblations, in the Councell of *Laodicea*, the other *επισκοπαι*, in that of *Gangra*, and proportionably, the repository for the first called *Sacrarium* in the fourth Councell of *Carthage*, *Can. 93.* (and by *Possidonius* in the life of *St. Augustine*, *Secretarium unde altari necessaria inferuntur*, where those things are laid, and from whence fetcht which are necessary to the Altar) the other *Gazophylacium* or treasury, the first *St Cyprian* calls *Sacrificia*, sacrifices, the second *Eleemosynæ*, Almes, *l. de op. & Eleem*, parallel to those which we find both together mentioned, *Act. 24. 17.* I came to bring almes to my Nation and offerings. This, saith *Justin Martyr*, is our Christian Sacrifice, which will more appeare to him that considers that the feasting of the People, their partaking of the Sacrifice having their *τιμας* and *μερίδας*, was alwaies annexed to sacrifices, both among Jews and Heathens, which the Apostle calls *partaking of the Altar*, and consequently that the Sacrifice, and the feast together, the sacrifice in the offertory, the feast in the eating and drinking there, do compleat and make up the whole businesse of this Sacrament, as farre as the people are concerned in it; and all this blest by the Priest, and God blest and praised by Priest and people, and so the title of *Eucharist* belongs to it. Thus, after

l. 4. c. 34. *Justin, Irenæus.* The Offertory of the Christians is accounted a pure sacrifice with God, as when *St Paul*, saith he; mentions the acts of the *Philippians* liberality, he calls them *δουλιαν δουλιν*, an acceptable sacrifice (and so *Heb. 3. 16.* to do good and to Communicate forget not, such acts of liberality to those that want, for with such Sacrifices God is well pleased) and presently defines what this Sacrifice was, *primitiæ earum que sunt ejus creaturarum*, the first fruits of God's creatures. So *Tertullian*, *modicam unusquisque stipem mensuata die adponit*, every one brings somewhat every Month, just parallel to our Offertory at Monthly Communion; Much more might be said of this out of ancient Constitutions and Canons, if 'twere not for my desire of brevity. Effectually *St Cyprian*, *Locuples & dives es, & dominicam celebrare te credis, & corbonam non respicis, qui in dominicum sine sacrificio venis, qui partem de sacrificio quod Pauper obtulit, sumis?* Art thou rich, and thinkest thou receivest as thou oughtest, and respectest not the Corban, feedest on the poor mens Sacrifice, and bringest none thy selfe? and *Saint Aug.* to the same purpose; and 'tis worth observing that many authorities, which the Papists produce for the externall Sacrifice of the body of Christ in the Masse, are but the detortion and disguising of those places which belong to the Offertory of the People, and in the Canon of the Masse that prayer which is used for the offering up of Christ, (larded with so many crosses) plainly betraies it selfe to have beene first instituted by relation to these gifts and oblations, as appears by the mention of *Abels Sacrifice*, and *Melchizedeks offering*

Dial. cum Tryph. p. 260.

De op. & Eleemos. p. 180.

Serm. de temp. 2 15.

ing (that of *Abels* the fruit of the Earth, *Melchizedecks* a present one-
 ly of Bread and Wine to *Abraham*) and the *per quem hæc omnia semper bona*
creas (by whom thou createst all these good things) which belongs evidently
 to the fruits of the Earth, but is by them now most ridiculously ap-
 plied to the body of Christ. I have been thus large in shewing the ori-
 ginall of the *Offertory*, because it hath in all ages beene counted a speci-
 all part of divine worship, the third part of the *Christian Holocaust*, saith
Aquinas, 2^a. 2^e. q. 85. art. 3. ad 2. the observation of which is yet alive in
 our *Liturgy* (I would it had a more chearfull universall reception in our
 practice) especially if that be true which *Honorius* saith, that instead of
 the antient oblation of Bread and Wine, the offering of money was by con-
 sent receiv'd into the Church in memory of the pence in *Juda's* sayle.
 Now that this offering of Christians to God for pious and charita-
 ble uses, designed to them who are his Proxyes and Deputy-receivers,
 may be the more liberally and withall more solemnly performed, many
 portions of Scripture are by the *Liturgy* designed to be read to stirre up
 and quicken this bounty, and those of three sorts, some belonging to
 good workes in generall, others to *alms-deeds*, others to *oblations*, and when
 it is received and brought to the *Preist*, he humbly prays God to accept
 those *alms*, and this is it which I call the service of the *Offertory*, so valued
 and esteemed among all Antients, but wholly omitted in this *Directory*
 (onely a casuall naming of a *Collection for the poor* by way of a sage cau-
 tion, that it be so order'd, that no part of the publicke worship be thereby hin-
 dred upon what grounds of policy or pretence of necessity, I know not,
 unlesse out of that great feare, lest workes of charity (which the Apostle
 calls an acceptable sacrifice, and with which God is well pleased) should passe
 for any part of the service or worship of God, which after praying to him is
 an act that hath the greatest remark, and highest character set upon it,
 and when it is thus in the *Offertory*, is accounted *pars cultus*, a part of wor-
 ship, say the Schoole-men. And beside, where it is used, as it ought
 proves of excellent benefit (when prudent faithfull Officers have the
 dispensing of it) toward the supplying and preventing the wants of
 all, *πᾶσι ἐν χρείᾳ ὡς καὶ ἀπὸ τοῦ γινώσκου*, the Minister is thereby enabled to be the
 guardian of all that are in want, saith *Justin M. Apol.* 2. and sure necessitie
 hath little or no law or reason in it, when the rejecting of such customes
 as these proves the onely necessary.

9. For private Baptism, that which our *Liturgy* prescribes is, that all Sc. & 39.
 possible care be taken, that all Children that are to be Baptized be brought to
 Church, and not without great cause and necessity Baptized at home in their hou-
 ses. And yet when great need shall compell them so to doe, then an

order of administering it is prescribed, such as in case the *Childe dye*, it may not be *deprived* of the *Sacrament*, and in case it *live*, it may as *publickly* be *presented*, and with *Prayer* received into the *Church*, and pronounced to be *baptized* already, which is equivalent, as if it had beene *baptized in the publicke*. The cleare confest ground of this practice is the desire of the *Church* not to be wanting to any the meanest creature, in allowing it that which *Christ* hath given it *right* to, and to encourage and satisfie the charitable desires of *Parents*, which in danger of instant death require it for them. This ground seemes clearly to be acknowledged by the *Compilers* of this *Directory* pag. 41. where it is affirmed, that the posterity of the *Faithfull* borne within the *Church*, have by their birth (not by their living to the next *Lords day*, or till they can be brought to *Church*) interest in the *Covenant* and right to the *seale* of it, which sure is *Baptisme*) and then what necessity there is, that they that are acknowledged to have right to that *seale*, should yet not be permitted to have it, (as in case *private Baptisme* be excluded, some of them infallibly shall not) I professe my understanding too short to reach; And as ignorant I must confesse to be also, why, when they come to the *Congregation*, it should be utterly unlawfull for them to be *Baptized in the place where Fonts have hitherto beene placed*, i. e. neare the doore of the *Church*, as the *Directory* appoints; A new scandalous peice it seems of *Popery*, and *Superstition*, (which is as dangerous as *private Baptisme*, and therefore with it together forbidden) and yet very antient, and farre from any superstitious intent; *Baptisme* being at first in any convenient pond or river, as the *Gospel*, and after that *Iust. Martyr* tells us, and is noted by the word βαπτίζω, which is litterally, to dore over head in the water, and by the word κολυβήτρα, a swimming or diving place, by which the *Fathers* expresse the *Font*. But when *Churches* were built, then there was an erection also of *Baptisteria*, at first without, but after within the *Churches*, and those placed near the πρόναος, or *Porch* of the *Church*, on no other designe undoubtedly, then to signifie the *Sacrament* there celebrated to be a rite of *initiation* or *entrance* into the *Church*, (as the *Chancell* or upper part of the *Church* was assigned unto the other *Sacrament* to signifie it to belong to those only that were come to some perfection) against which 'tis not possible any thing should be objected of *unfitness*, but that the *Ministers* voyce will not in some *Churches* so easily be heard by the whole *Congregation*, which if it may not be helpt, by raising his voyce at that time, will not yet infuse any *Popery* or *Superstition* into it, the charge that is here so heavily laid on it, (as well as that of *unfitness*) of which if it be guilty, *Superstition* is become a strangen' biquitary, ready to fly and af-

Apol. 2. in
fine.

it self to any thing they will have it, and shall as justly be fast'ned by me on their *negative*, or *prohibition of Baptisme* in that place [*it is not to be administred in the places where Fonts, &c.*] as upon our *positive* appointing it. For sure if a *significant rite*, or *designation of place, &c.* without any other guilt, then that it is so, be *superstitious*, an *unsignificant interdiction* of it will be as much; and if the *positive superstition* be to be condemned, the *negative* must be so also.

10. For the *prescript form of Catechisme*, it is placed by our Church in *Sec. 40.* our *Liturgie*, and as fit to be placed there as any *directions for Preaching* can be in theirs, (which takes up so great a part in their *Religion*, and consequently in their *Directory*) the previous instruction of youth being so much more *necessary* then that, as a *foundation* is then any part of the *superstructure*, that being *necessary* to the end onely, but this over and above *necessary* to make capable of the other *necessary*. Of this particular *Catechisme* I might say somewhat, which would be worthy to be observed in these times, how much *Christian prudence* the *Church* hath shewed in it, in setting down for all to learn, onely those few things which are *necessary* to the plainest and meanest, for the direction of *Christian faith* and practice; and if we would all keep our selves within that moderation, and propose no larger *Catalogue of credenda* to be beleev'd by all then the *Apostles Creed*, as 'tis explain'd in our *Catechisme* doth propose, and lay the greater weight upon consideration and performance of the *vow of Baptisme*, and all the commands of God as they are explained (and so the obligation, to obedience enlarged) by Christ, and then onely adde the explication of the nature and use of the *Sacraments*, in those most commodious and intelligible expressions (and none other) which are there set down, I should be confident there would be lesse hating and damning one another (which is most ordinary for opinions) more *piety* and *charity*, and so true *Christianity* among Christians and Protestants, then hitherto hath been met with. But seeing, though this be fit to be said, yet 'tis unnecessary in this place, this *Catechisme* being not put in ballance with any other way of instructing youth in the *Directory*, but onely sold or cast away for nought, and no money, nothing taken or offered in exchange for it, I am superseded from this, and onely left to wonder why *Catechizing* of Children in the faith and knowledge of their *vowed duty*, (which I hope is no *stinting of their Spirits*) should be one of those burthens which 'tis so *necessary* should be thrown off, and not so much as consider'd in this *Directory*.

11. For *Confirmation*, which (being a thing wherein the *Bishop* is a party, will, I must expect, be matter of some envy and *odium* but to name it, *Sect. 41.*

it, and) being so long and so scandalously neglected in this Kingdom (though the rule have also been severe and carefull in requiring it) will now not so easily be digested, having those vulgar prejudices against it, yet must I most solemnly profess my opinion of it, That it is a most ancient Christian custom, tending very much to edification. Which I shall make good by giving you this view of the manner of it. It is this, that every Rector of any Parish, or Curate of charge, should by a familiar way of Catechizing instruct the youth of both sexes within his Cure in the principles of Religion, so far, that every one of them before the usuall time of coming to the *Lord's Supper*, should be able to understand the particulars of the vow made in Baptisme for the *credenda* and *facienda*, yea and *fugienda* also, what must be believed, what done, and what forsaken; and be able to give an intelligent account of every one of these, which being done, every such Child so prepared, ought to be brought to the Bishop for Confirmation. Wherein the intent is, that every such Child attain'd to yeers of understanding shall singly and solemnly before God, the Bishop, and the whole Congregation, with his own mouth, and his own consent, take upon himself the obligation to that, which his Godfathers and Godmothers in Baptisme promised in his name, and before all those reverend witnesses, made a firm publick renew'd promise, that by Gods help he will faithfully endeavour to discharge that obligation in every point of it, and persevere in it all the dayes of his life. Which resolution and promise so heightned with all those solemnities, will in any reason have a mighty impression on the Child, and an influence on his actions for ever after. And this being thus performed by him, the Bishop shall severally impose his hands upon every such childe (a Ceremony used to this purpose by Christ himself) and blesse, and pray for him, that now that the temptations of sin, begin more strongly, in respect of his age, to assault him, he may receive grace and strength against all such temptations or assaults, by way of prevention and speciall assistance, without which obtained by prayer from God, he will never be able to do it. This is the summe of Confirmation, and were it rightly observed (and no man admitted to the *Lords Supper*, that had not thus taken the Baptisme-bond from the sureties into his own name, and no man after that suffered to continue in the Church, which brake it wilfully, but turn'd out of those sacred courts, by the power of the keyes in excommunication) it would certainly prove, by the blessing of God there begged, a most effectuall means to keep men, at least within some tearms of Christian civility, from falling into open enormous sins; and that the defaming and casting out of this so blamelesse gainfull Order should be necessary or usefull to any policy,

licy, save onely to defend the *Devil* from so great a blow, and to sustain and uphold his *Kingdom*, I never had yet any temptation or motive to suspect or imagine. Instead of considering any objections of the *adversary*, against this peice, whether of *Apostolicall* or *Ecclesiasticall discipline* (which I never heard with any colour produced) I shall rather expresse my most passionate wish unto my *Freinds*, those who sincerely wish the good of this *Nationall Church*, that they will endeavour their utmost to revive these mean of regaining the purity and exemplary lives of all its members, when God by *restoring our Peace* shall open a doore for it.

12. For the *Solemnities of Buriall*, as they are certainly uselesse to them who are *dead*, so are they not designed by us but to the benefit of the *living* in *Lessons* and *Prayers* upon those occasions, as also for the freeing us from the imputation of *rudenesse* and *uncivility* (which *Christianity* teaches no body) to those bodies which shall have their parts in the resurrection, and to their *memories*, which the obligation of *kindred, friendship*, at least the common band of *Christianity*, make *precious* to us; and that it should be *necessary*, and tend to *edification*, not to pray such seasonable *Prayers*, hear, and impresse upon our hearts such seasonable *Lessons*, (at a time when they are exemplified before our eyes, and our hearts being softened with mourning, are become more *malleable*) to perform such laudable *Christian Civilities*, onely for fear we should (not pray but) be thought to pray *to* or *for* them, *over* whom, or near whose hearse, or *by* or *toward* whom we thus pray, (which that we do not, our *Prayers* that then we use, are ready to testify) is another unreasonable, able to evidence the power of prejudice and faction to any that is not sufficiently convinced of it.

Sect. 42.

13. For that of *thanksgiving after Childbirth*, as it may be acknowledged, to be taken up in proportion to, or imitation of *Purification* among the *Jews*, so is it not thereby *lyable* to any charge of evil; For herein is a marvellous mistake among men, to think that because the continuing of *circumcision* was so forbidden by *St Paul*, *Gal. 5. 2.* therefore it should be *unlawfull* for any *Christian Church*, to institute any usage which had ever been *commanded the Jews*. For the reasons which made the retaining of *circumcision* so dangerous, will not be of any force against other *customs* of the *Jews*, as 1. That it was prest by the *Judaizing Christians*, as *necessary to justification*, *Gal. 5. 4.* which is in effect the *disclaiming* of *Christ* or of any profit, *v. 2.* or effect, *v. 4.* by him, a *falling from grace*, and renouncing the *Gospel*. 2. That it was contrary to that *libertie* or *manumission* from the *Judaicall Law* which *Christ* had *purchased*, *v. 13.* to have *circumcision* imposed as a *Law* of *Gods* still obligatory, when *Christ* by his death

Sect. 43.

death hath cancelled it. 3. That some carnal professors, which though by this means to escape the opposition, and *persecution*, which then followed the doctrine of Christ, and profession of Christianity, did much *boast* that they put themselves and their Disciples in a course to void the *cross*, c. 6. 12. which is the meaning of that, v. 13. that they may *glory in your flesh*, i. e. in your being circumcised, as that is by Saint Paul opposed to *glorying in the Cross*, v. 14. i. e. the persecution that followed profession of the Gospel, as c. 5. 11. he mentions it as the onely reason of his being *persecuted*, that he would not *Preach Circumcision*: agreeable to which is that of Ignatius in Ep. ad Magnes. 'Εἰ μὲν γὰρ νῦν κατὰ νόμον Ἰουδαίων, &c. If we till now live according to the Law of the Jews and circumcision of the flesh, we deny that we have received grace, for the divinest Prophets lived according to Jesus Christ, and διὰ τῆτο, for doing so were persecuted: which they that desired to avoid, and therefore would be circumcised, or *Preach circumcision*, those are the men St Paul so quarrels with, as those that would not suffer for Christs sake, that were not much in love with that *Cross* of his. To which a fourth reason may also be added, that many of the Ceremonies of the Law did prefigure the future *Messias*, and the teaching the necessity of such observances as not yet *abolish*d, is the professing Christ not to be the *Messias*. All which notwithstanding, it still remains very possible, that a rite formerly commanded the *Jews*, not as *significative of the future Messias*, but as decent in the worship of God, without any depending on it for *justification*, without any opinion that the Jewish Law obliges us, and without any fear of being persecuted by the *Jews*, or consequent compliance with them, may now be prescribed by the *Christian Church*, meerly as a humane institution, judging that decent or usefull now which was so then, and in this case if nothing else can be objected against it, save onely that God once thought fit to prescribe it to his own People, there will be little fear of danger in, or fault to be found with any such usage. For it is an ordinary observation which Paulus Fagius in his Notes on the Targum (a most learned Protestant) first suggested to me, that many of the Jewish Ceremonies were imitated by Christ himself under the Gospel. I might shew it you in the Apostles, who were answerable to the מַלְאָכָיו the messengers among the Jews, and were by Christ our High-Priest sent abroad to all Nations to bring in (that *peculium*, which of all others he counted most his *due*, having paid so dear for it) sinners to their Saviour, as they were among the Jews sent by the High-Priest to fetch in the *dues* to the Temple. So also the imposition of hands, a form of *benediction* among the Jews, as ancient as Jacob himself. Gen. 48. 14. In blessing Josephs sons, and is often used by Christ to that same purpose. And even the two

Sacraments are of this nature, Baptisme related to the *Βαπτισμοὶ*, washings used by them at the initiating or admitting of Proselytes, and Christs taking bread, and giving thanks, &c. after Supper (whercin the other Sacrament was first instituted) was directly the *post canium* among the Jews, not a peculiar part of the *Passover Feast*, but a Ceremony after all Feasts, very usuall among them. So the word *ἐκκλησία*, from the *Assemblies* civill or Sacred among the Jews, is made use of to signifie the *Christian Church*, which Christ was to gather together. So the *Lords day* one day in seven, proportionable to their *Sabbath*. So *πρεσβυτεροι*, Elders among the Jews are brought by the *Apostles* to signifie an Order in the Church, and *πρεσβυτερα*, Colledges of many of them together, called by Ignatius, *συσήματα ἱερὰ*, sacred Societies, *συμβεβηὶ καὶ συνεργεῖ* τῷ ἐπισκόπῳ, Counsellors and Assistants of the Bishops; and his *συνδριον*, in *Ep. ad Trall:* are parallel to the *Sanhedrim* or Councell of Elders that were joyned to Moses in his government, to facilitate the burthen to him. The same may be said of the *Deacons* which were an imitation of the *זָכֵן* the Treasurer or Steward among them, and consequently the place, where the goods which they were to distribute were kept, is parallel to their *הֶזְנָה* (*ταζοφυλάκιον*, the treasury, and so the Bishop also, saith Grotius, is a transcript of the *רֹאשׁ הַקִּהָל* the head of the Congregation. And the Patriarchs among Christians are taken from the heads of the Tribes among them, called ordinarily by the 72 *ἀρχόντες πατριῶν*, and in the New Testament *πατριαρχαί*. Adde unto these the Christian Censure of Excommunication answerable to their *ἀποσυναγωγία* (whether it were from sacred or onely from civill Assemblies among them, it matters little, for the civill among them may be accommodated to Ecclesiasticall among Christians, as in some of the fore-mentioned is acknowledged, and as the word *συναγωγή*, which signifies primarily any kind of Assembly, and is so taken, *Matth. 6. 5.* is appropriated to a place of divine worship in other places) and the severall degrees of it in the Christian Church, answerable to their *Niddui*, *Cherem*, and *Schammatha*; And so for Absolution also. All this I have said, and might adde much more to make the demand appear no unreasonable one, that it may be lawfull for the Church to use a custome, which hath some resemblance of some Ceremony in force anciently among the Jews, viz. that of the Purification of Women in our Churching. Which objection being removed there will remain no other, and then that it should be simply unlawfull or unedifying, to take notice of the deliverance of each Woman, or to pay acknowledgement to God for it, and necessary to set up such Schools of ingratitude in the Church, is more then *ingenium* nature will suffer any Christian to believe, upon the bare authority of these Assemblers.

Sect. 44.

14. The *Communion of the sick*, if it be *superstition* and *Popery* also, (as sure is implied by the no mention of it at the *visitation of the sick* in the *Directory*) 'tis sure of a very long standing in the Church; the Canons of the Councils about the *Lapse* and *Excommunicate*, that generally take care that they should have the Peace of the Church in *extremis* (answerable to our *Absolution* at that time) and if with expressions of penitent hearts they desire it; the *Sacrament* also, are evidences so clear of this custome, that I shall not need produce any testimonies; those that are moved with the practice of *Antiquity* being sufficiently furnished with them; If any man be unsatisfied in this, let him read the famous story of the dying *Serapion* in *Eusebius*, l. 6. c. 36. And that it should be necessary to the edification of that Church, that this *viaticum*, (as the Fathers call'd it) should be denied every *hungring and thirsting* traveller at that time when it might yeeld him most comfort, and our *charity* most inclines us to allow it him, nay that the Church should be thought to suffer by that in any eminent manner (if it were ill) which is done *privately* only to some particular, (and order taken that all *publickly* should be warned to receive the *Communion* frequently in the Church, and so not want it on the bed, or trouble the Minister then for it) and consequently the Church perhaps never hear of it, this is again a new kind of necessity, to be fetcht from some under-ground *Fundamentall Laws* of I know not whose laying, that the *Christian Church* never heard of till these times.

Sect. 45.

15. As for the *Service of the Communion*, fitted for the first day of *Lent*, which by denuntiatiions against particular sins under the Law, (appointed to be read to, and attested by the people, with an Amen of acknowledgement, that every such offender is by the Law *cursed*, not of *Prayer* that he may be so dealt with in Gods justice) is designed to bring men to humiliation and contrition for sin, the speciall duty of that day and the ensuing season, and closeth with most affectionate prayers for such penitents; it is matter of some panick sencelesse fears to some ignorant men (which are very tender and passionate friends to their beloved sins, and dare not subscribe to the condemnation of them) but very usefull to awake even those and all others out of this security, as a Feaver to cure the *Lethargick*, to kindle a fire about mens ears, that they may see their danger, and make out to the use of all Christian means of repentance and devotion, and laying hold on Christ to avert it; and if such a bug-bear as that of being thought to curse our selves and freind, in the saying Amen to the threatnings (which will be true to all impenitents whether we say Amen or no) be sufficient to exercise such an exorcist, to cast out of the Church such a powerfull means of bringing sinners to repentance,

or if bare prejudice of the Assemblers without either hearing or objecting against it, be enough to make it necessary to be left out of our service, the Divill will never be in danger from his enemies, as long as he may have but the spell of the *Directory* to put them thus to flight for him.

Lastly, for the observation of *Lent, &c.* if they be consider'd in generall Sect 46. as *Fasts*, there will sure be no necessity to renounce them, the *Jews* had their *Fasts* as well as *Feasts* (and those set publick, not onely voluntary private *Fasts*) and not onely that great day of *Expiation* appointed by God himself, but occasionall ones appointed by men, and yet, when appointed, as constantly observ'd as that other, the *Fast* of the fourth moneth, of the fifth, of the seventh, and of the tenth month. *Zach.* 8. 19. and under Christianity, though in the time of Christs presence with the Disciples, they fasted not, yet the fasting of Johns disciples, nay the twice a week of the Pharisees themselves, is not (though mention'd yet) reprehended, but implicitly approved by Christ, and of his own, faith he, they should not have that immunity long, the dayes should come when the Bridegroom should be taken away (and that is ever since Christs ascension) and then shall they fast in those dayes. 'Twere easie to justifie this through the writings, and by the practice of the whole Church of God, till these dayes of *Sounds* and *Antipathy* let loose, till these dayes of animosities and *Epicurisme*, have made the usage of *Fasts* by *Papists*, a command to us not to use them, and concluded the abating any thing of our *gluttonie* to be an intrenchment on our *Christian Libertie*, and both those deceits together quarrell'd all Christian times of fasting out of our practice first, then out of our Kalender. This being said in generall of fasting, the application of this to these fasts of the Church, will be indisputably satisfactory to any, that shall but consider the occasions of each of them, of the *Lenten-fast*, the known forty dayes example of abstinence in Christ, whereupon saith St Jerome, *Unam quadragesimam sec: traditionem Apostolorum, &c. jejunamus: We* Epist. 54. fast the Lent according to the tradition of the Apostles. And Epiphanius joyns ad Marcellam. with him to make the Lent fast an Apostolicall tradition, and others of the Ancients concurring for the practice of it, if not so punctuall for the tradition; St Basil may speak for all in *hom.* 2. of Fasting, that there was no age, nor place, but knew it, and observed it. And then I know no necessity of despising Christs pattern, and Apostolicall practice, unlesse it be the same which obliges to the destroying of *Episcopacy* (which as it is an imparitie opposite to the equalitie of Presbyters, is clearly deducible from both those Authorities, to which it seems this yeer is resolved to prove fatal;) that so there may be at length as little imitation of Christ among us, as reverence

to *Apostles*. Then for *Rogation week*, though the originall or occasion of that cannot be deduced so high, but is by *Historians* referred to *Claude Mamertus Bishop of Vienne in France*, for the averting of some Judgements, which on the observation of many inauspicious accidents and prodigies were sadly feared to be approaching, yet will it not be *Necessary* to turn the *Fasts*, or the *Letanies*, or the *Services* assigned to it out of the Church, as long as dangers are either *present, impendent, or possible*, or indeed as long as there be *sins* enough among us to abode us ill, or provoke any wrath of Heaven, any judgements on us; And when all those occasions cease, I am content those *Services* may be laid aside also, *i. e.* when we meet altogether in heaven. Next, the *Ember weeks* are of great *Antiquitie* in the Church called the *quatuor tempora* in the *Latin Fathers*, *ἡμέραι* (from whence I conceive in the *English* *Ember*) in the *Greek*, and (beside the first institution of them for quarterly seasons of devotion, proportion'd to each part of the year, as the first fruits of every season, that the whole, and each division of it might be blest by it, and again beside their answerableness to those foure times of *solemn Fast* mention'd among the *Jews*, that we *Christians* may not be inferiour unto them in that duty) an admirable use is assign'd to them in the Church, in imitation of the *Apostles*, *Act. 13. 3.* by *Fasting and Prayer* to prepare for the ordination of *Ministers* immediately consequent to every such week, that God would send, and furnish worthy Instruments of his glory to serve him in that glorious Office, and till *Ministers* are acknowledg'd to be generally so good, that either they cannot or need not be better, till those are also grown *immortal* (as the framers of this *Ordinance*) and so no use of care for *succession*, I shall suppose it not *over-necessary* to precipitate these out of the Church of Christ, but rather wish that there were in our *Liturgie* some *Service* appointed of *Lessons* and *Prayers* for this purpose, to be used constantly on the dayes of *Fast* through those weeks.

Sec. 47.

Thus have I, as briefly as I could, examined all the pretended *exuberances* of our *Liturgie*, which have required it thus to be more then *lanced* even to a *deliquium anime*, to many *fainting fits* a long while, and at last to its *fatall period*, if our *Assemblers* may be allowed of the *Jury*, and this *Ordinance* have leave to be the *executioner*; And as yet to the utmost of our impartiall thoughts can we not discern the least degree of *Necessity*, of any the most moderate signification of the word, to own so *tragicall* an *Exit*. The leas which have been spent in this search, as it may seem *unnecessarily*, might perhaps have been better employed; Yet will it not be unreasonable to expect a favourable reception of them, when 'tis considered, that by this means a farther labour is spared, there needing

no farther answer to the whole *body* of the *Directory*, or any part of it, when it shall thus appear, that there was no necessity for the change, nay (which I conceive hath all along been concluded) that the continuance of the *Liturgie*, unlesse some better offer or bargain were proposed to us, is still in all *policy*, in all secular or Christian *prudence* most necessary. And therefore when we have considered the second particular in the *Ordinance*, and to that annexed a view of some severals in the *Preface*, the Readers task will be at an end, and his *patience* freed from the tentation of our *importunity*.

The second thing then in the *Ordinance* is, that all the severals which Sect. 48. this *Ordinance* is set to confront, are *Statutes* of *Edward the sixth*, and of *Queen Elizabeth*, all which are without more ado repealed by this *Ordinance*; which I mention not as new acts of boldnesse, which now we can be at leasure to declame or wonder at, but to justify the calumniated Sons of this Church, who were for a long time offered up maliciously to the peoples hatred and fury, first as *illegal usurpers*, and adders to Law, then as *Popishly affected*, and the pattern of *Queen Elizabeths* time vouched to the confirming of this their Charge, and the *Erection* of her very *Pi-cture* in some *Churches*, and solemnization of a day for her *annual remembrance*, (by those who will not now allow any *Saint*, or even *Christ* himself the like *favour*) design'd to *upbraid those wayes and reprove those thoughts*. It seemeth now 'tis a season for these men to *traverse the scene*, to put off disguises, and *professe* openly and confidently, what till now they have been carefull to *conceal*, that their *garnishing the Sepulchre of Queen Elizabeth* was no argument that they were cordially of her *Religion*, or meant kindnesse sincerely to the *Queen Elizabeths Reformation*. Some seeds we know there were of the present practices transmitted hither from our Neighbour *Disciplinarians* in the dayes of *Queen Elizabeth*, and some high attempts in private zeal in *Hacket*, and *Coppinger*, and *Arthington*, at one time, which when God suffered not to prosper, it was the wisdom of others to call *phrensie* and *madnesse* in those undertakers. And generally that is the difference of *fate* between wickednesse prospering and miscarrying, the one passeth for *Piety*, the other for *Fury*. I shall now not *affirm*, (or judge my Brethren) but meekly ask this *Question*, and leave every mans own conscience to answer (not me, but) himself in it sincerely, and without partiality, whether if he had lived in the dayes of *Queen Elizabeth*, and had had his present perswasions about him, and the same encouragements and grounds of hope, that he might prosper and go through with his designs, he would not then in the matter of *Religion* have done just the same, which now he hath given his *Vote*, and taken

taken up *Arms* to do. If he say, out of the uprightnesse of his heart, he would not, I shall then onely ask why it is done *now*, what ill planet hath made that *poysen now*, which was then *wholsome food*, why *Queen Elizabeths Statutes* should be now *repealed*, which were then so *laudable*? If any intervenient provocation, or any thing else *extrinsecall* to the matter it self have made this change now *necessary*, this will be great injustice in the Actors. Or if the *examples of severity* in her dayes, (the hanging of *Coppin and Thacker, An. 1513. at St Edmundsbury*, for publishing *Browns book*, (saith *Cambden*) which (saith *Stow*) p. 1174. was written against the *Common Prayer booke*) might then restrain those that were contrary minded, I know no reason why the *Laws* by which that was done, should not still continue to restrain; or at least why *Conscience* should not be as powerfull, as *Fear*. From all this I shall now take confidence to conclude, that were there not many earlier testimonies to confirm it, this one *Ordinance* would convince the most seducible mistaker of these *two sad truths*.

Scct. 49.

1. That the preservation of *Laws*, so long and so speciously insisted on was but an artifice of designe to gain so much either of *authority* to their *Persons*, or of *power* and *force* into their *hands*, as might enable them to subvert and abolish the most wholsome *Laws* of the Kingdom, and in the mean time to accuse others falsly of that, which it was not their *innocence*, but their *discretion*, not their want of *will*, but of *opportunity*, that they were not *really*, and *truly*, and *perfectly* guilty of themselves, that so they may most compleatly own and observe the *principles* by which they move, and transcribe that practice, which hath been constantly used by the *Presbyterians*, (wheresoever they have appear'd) to pretend their *care* and *zeal* to *liberty*, that by that means they may get into *power* (like *Absalom* a passionate freind to justice, when he had an itch to be King; or like *Deioces* in *Herodotus*, *μεγαλυνεῖν ὁ ἀρχὴν ἰδὼς καὶ δίκαιον ἦν*, his ambition of Magistracy made him content to be just) when as soon as they attain, they inclose, and tyrannically make use of to the *enthralling* and *enslaving* all others; Even *Laws* themselves, the onely *Bounds* and *Bulwarks* of *Liberty*, which alone can secure it from *servitude* on one side, and *licentiousnesse* on the other (which very *licentiousnesse* is the surest way to *servitude*, the *licentiousnesse* of one implying the *oppression* and *captivity* of some other, and being it self in a just weighing of things the greatest * *slavery* as much as the mans own unruly *passions* are greater *Tyrants* then *Laws*, or lawfull *Princes*) are to be levell'd in their *Jebu-march*, to be accused and found at last the onely guilty things, and the same calamity

* μὴ ἀπειποῦν
τὸ τὸ καὶ τὸ
ἀπειποῦν ἵνα
τὸ δὲ λαοὶ ἀπει-
ποῦν ὁτιδήποτε
ἔ. Epist. ad
polycarp. Ignat.
ad scripto.

mity designed to involve the pretended *Enemies* of Laws and the *Laws* themselves.

The second truth that this unhappy *Ordinance* hath taught us, is that *Sec. 50.* which awhile ago had been a *Revelation* of a *Mystery* indeed, which would without any other auxiliary have infallibly quencht this flame (which now like another *Ætna* and *Vesuvius* is gotten into the bowels of this Kingdom, and is there likely to rage for ever, if it be not asswaged from Heaven, or determin'd through want of matter, by having devoured all that is combustible) but now is a pretty vulgar *observation*, that hath no influence or impression on any man, and therefore I scarce now think it worthy the repeating; and yet to conclude this period fairly, I shall; 'tis onely this, That the framers of this *Ordinance*, that have so long fought for the defence of the establish'd Protestant Religion, will not have the Peace, unless they may be allowed liberty to cast off and repeal every of those Statutes, that of the second and third of Edward the sixth, that of the fifth and sixth of the same King, that of the first of Queen Elizabeth, that of the fifth, that of the eighth of the same Queen, (though not all at once, yet as far as concerns the matter in hand, by which you may be assured, that the fragments of those Statutes which remain yet unabolished, are but reserved for some other opportunity, as ready for a second and third sacrifice, as thus much of them was for this) by which the Protestant Religion stands established in this Kingdom, and in which the whole work of Reformation is consummate. And all this upon no higher pretence of Reason, then onely a Resolution to do so, a not being advised by their Divines to the contrary, and (to countenance the weaknesse of those two motives) a prooflesse scandalous mention, or bare naming of manifold inconveniences, which might as reasonably be made the Excuse of Robbing, and Murthering, and Damning (as far as an *Ordinance* would reach) all men but themselves, as of abolishing this Liturgie. Lord lay not this sin to their Charge.

CHAP.

CHAP. II.

Sec. i.

P. i.

THe Preface to the Directory, being the Oratour to perswade all men to be content with this grand and sudden change, to lay down with patience and unanimity; all their right which they had in the *venerable Liturgie* of the Church of England, and account themselves richly rewarded, for doing so, by this new framed *Directory*, begins speciously enough, by seeming to lay down the *onely reasons*, why our *Ancestors* a hundred years ago, at the first *Reformation of Religion*, were not onely content, but *rejoyced also in the Book of Common Prayer, at that time set forth*; But these reasons are set down with some partiality, there being some other more weighty grounds of the *Reformers framing*, and others *rejoycing in that Book*, then those *negative ones* which that *preface* mentions, *viz.* the perfect *reformation* wrought upon the former *Liturgie*, the perfect *conformity* of it with, and compofure out of the *Word of God*, the excellent *orders* prescribed, and *benefit* to be reaped from the use of that *Book*, and the *no manner* of *real objection*, or exception of any weight against it; All which if they had been mentioned, as in all justice they ought, (especially when you report not your own judgements of it, but the judgements of those *rejoycers* of that age, who have left upon record those reasons of their *rejoycing*) this Preface had soon been ended, or else proved in that first part, an answer or confutation of all that follows. But 'tis the manner of men now adayes, to conceal all that may not tend to their advantage to be taken notice of, (a practice reproached by *honest Cicero*, in his books of offices of life, in the story of the *Alexandrian* ship-man, that went to relieve *Rhodes*, and out going the rest of his fellows, sold his Corn at so much more gain, by that infamous artifice, though not of *lying*, yet of *concealing* the mention of the Fleet that was coming after) and to cut off the *locks* of that *Sampson* whom they mean to bind, pare and circumcise the claws of that creature they are to combat with; I mean to set out that *cause*, and those *arguments* at the *weakest*, to which they are to give satisfaction. And yet by the way, I must confesse, that even these weak arguments which they have named, are to me of some moment, as first, The *redresse of many things, which were vain, erroneous, superstitious, and Idolatrous*, which argues that all is not now involv'd under any of those titles, nor consequently to be *abolisht*, but further *reform'd* onely. 2. That they which did this, were *wise and pious*, which they that were, would never take pains to purge that which was all drosse, their *wisdom* would have helpt

helpt them to discern that it was so, and their piety oblige them to reject it altogether, and not to save one *boof*, when all was due to the common slaughter. 3. That many godly and learned men rejoiced much in the Liturgie, which argues that all was not to be detested, unlesse either these men now be somewhat higher then Godly or Learned, of that middle sort of rationals, that Iamblichus out of Aristotle speaks of, betwixt God and Man, the *ἰσὺν Πυθαγόρου*, or unlesse it be confest that many Godly and Learned men may be mistaken in a matter of this moment, and then these may be also mistaken at this time.

Having therefore made use of that artifice, mention'd some generall Sect. 2. slight grounds of mens approving and rejoycing in the new formed Liturgie, the Composers of that Preface, I mean speedily to weigh them down, with a heap of contrary sad matter, and then to leave it to the Readers judgement, whether they are not his friends, thus to disabuse him, and his silly good-natur'd ancestors, that were thus slightly flatter'd into a good opinion of an inconvenient, if not mischievous Liturgie. Great hast is therefore made, and some arts and preparations used, to work upon the affection more then judgement of the Reader, and this is done by that Rhetoricall patherick stroke [*Howbeit, long and sad experience hath made it manifest*] Words of some consideration and efficacy, P. 3. but that they have one weak part in them, an infirmity that this age is very subject to, that of causelesse and groundlesse calumny. For how long soever, and to murmurers, and passionate lovers of new's and change, how irksome and tedious soever the experience of this Liturgie hath been, 'tis notoriously certain that it hath not been sad, save onely again to those *evill eyes*; but on the other side, a continuall *flow* and tide of joy to all true English men, to see and observe the prosperity and flourishing of this Church, in a perpetuall swelling and growth, ever since the establishing of that Protestant Liturgie and Religion together among us, till at last (about the time when this vast calamity brake in upon us) it was grown to such an height, as was certainly never heard of (or by Enemies themselves affirmed at any other time to have been) in this Kingdom, or (were it not a little like *boasting*, to which yet you have constrain'd us, I should adde) in any other part of Europe also for these many hundred yeers.

But what is it that this so falsely supposed sad experience hath made manifest? Why, that the Liturgie used in the Church of England (notwithstanding the pains and Religious intentions of the Compilers of it) hath prov'd an offence, not onely to many of the Godly at home, but also to the Reformed Churches abroad. Sect. 3.

In which words we shall not take advantage of the Confession of the *Religious intentions* of the Compilers of our *Liturgie*, which signifies the offence here spoken of in their notion of it to be *acceptum, non datum, taken* when it was not *given*; nor 2. Oppose those *religious intentions* to the *irreligious mistakes* of others, and accusations of those things which were so *religiously intended*; nor 3. Compare the reputations of those Persons which compiled that *Liturgie*, whether in King Edwards (*Cranmer, Ridley, P. Martyr*) or in Queen Elizabeths dayes (*Parker, Grindall, Horn, Whitehead, &c.*) with the *Members of this Assembly*, much lesse the *intentions* of them, which in the mouth of Enemies is acknowledged *religious*, with the intentions of these, which if we may measure by their more visible enterprizes, and the *Covenant* in which they have associated contrary to all Laws of God and men, we shall have temptation to suspect not guilty of over-much *Religion*, or good purpose to the government of this Kingdom; nor 4. confront the number of those others that are here confessed to be *pleased and benefited*, against those others that are said to be *offended*, which were argument enough for that which is established, that considering the danger of change, it ought in all reason rather to stand to please one sort, and benefit them still, then to be pull'd down to comply with the other. But we shall confine our selves to that which the objectors principally designed as a first reason for which our *Liturgie* must be destroyed, because, forsooth, say they, it hath prov'd an offence, &c. For the thorough examining of which reason, it will be necessary to enquire into these three things: 1. What they mean by offence: 2. What truth there is in the assertion, that the *Liturgie* hath prov'd so to the Godly at home, and to the Reformed Churches abroad: 3. How far that might be a reason of destroying that which proves an offence.

Sc A 4.

For the first, the word *Offence* is an equivocal mistaken word, and by that means is many times a title of a charge or accusation, when there is no reall crime under it; For sometimes in our *English* language especially, it is taken for that which any body is *displeased* or *angry* at, and then if the thing be not ill in it self, that anger is a causelesse anger, which he that is guilty of, must know to be a sin, and humble himself before God for it, and fall into it no more, and then there need no more be said of such offences, but that he that is or hath been *angry* at the *Liturgie*, must prove the *Liturgie* to be really ill, (which if it could be done here, the matter of *Offence* would never have been charged on it, for that is set to supply the place of a greater accusation) or else confesse himself, or those others so *offended*, to have *sinned* by such anger. But then 2. If we may guesse of the meaning of the word by the reason which is brought

to prove the charge [*For not to speak, &c.*] it is set here to signify, 1. The burthen of reading all the Prayers; 2. The many unprofitable burthensome Ceremonies, which hath occasion'd mischief by disquieting the Consciences of those that could not yeeld to them, and by depriving them of the Ordinances of God, which they might not enjoy without conforming or subscribing to those Ceremonies. To proceed then to the second thing, what truth there is in this Assertion, and view it in the severals of the proof.

For the first of these, the burthen of reading the Prayers; if they were Sect. 5.
enough to prove the Liturgie offensive, all Christian vertues would be involv'd in that charge, because they have all some burthen and difficulty in them, and for this particular, seeing we speak to Christians, we might hope that the Service would not passe for a burthen to the Godly (who are here named) i. e. to minds truly devout, if it were longer then it is: and that it may not do so, I am sure it is very prudently framed with as much variety, and as moderate length of each part, as could be imagined, and sure he that shall compare the practices, will find the burthen and length both to Minister and People to be as great, by observing the prescriptions in the Directory, in the shortest manner, as this that our Liturgie hath designed. 3. For the many unprofitable burthensome Ceremonies. Every of those Epithets is a calumny; for 1. They are not many, To the People I am sure, For kneeling and standing, which are the onely Ceremonies in the daily Service, will not make up that number (and for the rest, there is but a superaddition of some one in each Service.) As for sitting bare, if reason it self will not prescribe that civility to be paid to God in the House of God, (where without any positive precept, Jacob put off his shoes from off his feet) neither doth our Liturgie prescribe it. 2. They are not unprofitable, but each of them tending to advance the businesse to which they are annext, kneeling to increase our humility, and joyn the body with the soul in that duty of adoration, standing to elevate and again to joyn with the soul in Confession of God and Thanksgiving, and the rest proportion'd to the businesse in hand; and 3. If not many, not unprofitable, then not burthensome also. As for the disquieting the Conscience of many godly Ministers and People, who could not yeeld to the Ceremonies; I answer, that by what hath formerly been said, and the no-objection in this Directory against any such, it appears that there is no Ceremonie appointed in our Liturgie which is improper or impertinent to the action, to which it is annext, much lesse in it self unlawfull. And then for mens Consciences to be disquieted, it argues that they have not, in that manner, as they ought, desired information; as for Ministers, we know that all that have been received into that Order, have voluntarily subscribed to them,

and consequently have *recided* from their own *subscription*, if they have after refused to *conform*. And we desire to know what tender respect will be had to the Consciences of those, who shall submit to your *Directory*, and afterward refuse to conform unto it. I am sure the denuntiati-
ons which we have heard of against the *dissenting Brethren*, about the matter of *Jurisdiction and Censures* (and now lately concerning the *depravers* of your *Directory*) have been none of the mildest, although those are your own fellow-Members, that have assisted you as affectionately in the grand Cause as any, and never made themselves liable to your severity, by having once conformed to you in those particulars. And so 3. For *depriving them of the ordinances of Gods*, &c. if that were the *punishment* appointed for the *obstinate and refractory*, 'tis no more then the *Laws* of the Land appointed for their *Portions*; and in that sure not without any example in *Scripture* and *Apastolicall practice*, who appointed such *perverse Persons to be avoided*, which is a *censure* as high as any hath been here on such inflicted. What *Ordinances* they were of which such men were deprived, I conceive is specified by the next words, that *sundry good Christians have been by means thereof kept from the Lords table*, which must needs refer to those that would not *kneel* there, and why that should be so unreasonable, when the very *Directory* layes the matter so, that none shall receive with them who do not *sit*, there will be little ground, unlesse it be that no posture in the *Service* of God can be *offensive*, but one-ly that of *kneelings*, which indeed hath had the very ill luck by *Socinus*, in his *Traet De Cœnâ Domini*, to be turn'd out of the Church as *Idolatri-
 cally* (with whom to affirm the same will be as great a *compliance*, as *kneeling* can be with the *Papists*.) And by these as *superstitious* at least, I know not for what guilt, except that of too much *humility*, as being in *M. Archer* his *Divinitie*, as before I intimated, a betraying of one of the *greatest comforts* in the *Sacrament*; the *sitting fellow Kings with Christ in his earthly Kingdom*, confessing thereby that some mens hearts are so set on that *earthly Kingdom*, that the hope of an *Heavenly Kingdom*, will not yeeld them comfort, unlesse they may have that other in the way to it; and withall telling us, that he and his *Compeers* are those men.

Sec. 6.

Having survey'd these severalls, and shewed how unjustly the charge of *Offence* is laid on the *Lyturgie*, and how little 'tis prov'd by these *reasons*, I shall onely adde, that the proposition pretended to be thus proved by these particulars, is much larger then the proofes can be imagined to extend. For part of the proposition was, that the *Liturgy was offence to the Reformed Churches abroad*, To which the [For] is immediately

immediately annext, as if it introduced some *proofe* of that also. But 'tis apparent, that the *proofes* specified inferre not that, for neither the *burthen of reading* is *offence* to them, nor are their *Consciences disquieted*, nor they *deprived of Gods ordinances by that means*. In which respect 'tis necessary for us to conclude, that the word *Offence*, as applyed to them nor are their *Consciences disquieted*. nor they *deprived of Gods ordinance by that means*. In which respect 'tis necessary for us to conclude, that the word *Offence*, as applyed to them, is taken in that other notion, that they are *displeased* and *angry* at it. To which we then must answer, that although there is no guilt inferred from the undergoing this fate of being *disliked* by some, but rather that it is to be deemed an ill indication to be *spoken well of by all*, yet have we never heard of any Forreigne Church which hath exprest any such *offence*; the utmost that can be said, is (and yet not so much as that is here suggested) that some particular men have exprest such dislike; to whom we could easily oppose the judgement of others more eminent among them who have largely exprest their approbation of it. And 'tis observable, that *Calvin* himself, when from *Frankfort* he had received an *odious* malicious account of many particulars in our *Liturgy* (as any will acknowledge that shall compare the report then made, with what he finds) though he were so far transported as to call them *ineptias*, follies, yet addes the Epithet of *tolerabiles*, that though such, they were yet tolerable. And therefore

*Vid. troub.
of Frank p.
30. &c.*

In the third place, I may now conclude, that if all that is thus affirm'd to prove the *Offence* in the *Liturgy*, used in the Church of England were (after all this evidence of the contrary) supposed true, yet is it no argument to infer the justice of the present designe which is not *reforming*, but *abolishing* both of that and all other *Liturgy*. Were there *Offence* in the *length of the Service*, that *length* might be reform'd, and yet *Liturgy* remain; were there *offence* in the *Ceremonies*, or *mischief* in the *punishing* them that have not *conformed*, those *Ceremonies* might be left free, that *Conformity* be not thus prest, and still *Liturgy* be preserved inviolate. As for the forreign Churches, 1. I shall demand, whether onely *some* are thus offended, or *all*. Not all, for some of the wisest in these Churches have commended it; and if *some onely*, then it seems others are not *offended*, and why must we be so partiall, as to *offend* and *displease* some, that we may escape the *offending* others? not sure because we more esteem the judgements of the latter, for by the Apostles rule the *weaker* men are, the more care must be taken, that they be not *offended*. 2 I shall suppose that their *Liturgy*, or their having none at all, may possibly *offend* us, and then demand why they shall not be as much obliged to change

change for the satisfying of us, as we of them? I am ashamed to presse this illogically discourse too far, which sure never foresaw such examination, being meant onely to give the People a formall specious shew for what is done, a heap of *popular Arguments*, which have of late gotten away all the custome from *Demonstrations*, and then, *Si populus vult decipi, decipiatur*, if the same Creature will thus be taken, any fallacy, or *Topicke* doth as well for the turn, as if *Euclid* had demonstrated it.

Sec. 8.
P. 3.

In pursuit of this popular Argument it follows, that by this means, i. e. of the *Liturgie*, divers able and faithfull Ministers were debarred from the exercise of their Ministry, and spoiled of their livelyhood to the undoing of them and their Families. To which I answer. 1. That if this be true, it is very strange that so few of this present Assembly were of that number. For of them I may surely say many, very many in proportion, were not debarred of the exercise of their Ministry, were not despoiled of their livelyhood, &c. And if any one was, which I professe I know not, I beleeve it will be found, that the standing of *Liturgie* brought not those inflictions upon him. The conclusion from hence will be, that either these present Assemblers concurred not in judgement with those many able and faithful Ministers, (and then why do they now bring their Arguments from them, whose judgement they did not approve and follow?) or else that they were not so valiant, as to appear when sufferings expected them, or else that they had a very happy *Rainbowe* hanging over their heads to avert from them that common storme. But then secondly, It might be considered, whether those mentioned penalties have not been legally, and by Act of *Parliament*, inflicted on those who suffered under them, and then whether that will be ground sufficient to abolish a Law, because by force thereof some men that offended against it have been punished. Thirdly, whether some men did not choose non conformitie as the more instrumental to the exercise of their Ministry, changing one *Parish* for the whole *Diocese*, and Preaching oftner in private Families, then any other did in the Church, and withall, whether this had not the encouragement of being the more gainfull trade, of bringing in larger *Pensions*, then formerly they had receiv'd *Tithes*. Fourthly, whether the punishments inflicted on such, have not generally been inferiour to the rigour of the *Statute*, and not executed on any who have not been very unpeaceable, and then whether unpeaceable persons would not go neer to fall under some mulcts, what ever the *Form of Government*, what ever the *Church Service* were, none having the promise of inheriting *the Land of Canaan*, an happy prosperous life in this world, but they whose meeknesse and obedience to *Laws* have given them a claim to that priviledge. Fifthly, whether

ther the number of those, who by *Ordinances* have lately been so *debarred* of the exercise their *Ministry*, and *spoiled* of their *livelyhood*, have not been far greater then all those together, that ever the *Liturgie* thus *offended* since the *Reformation*. Sixthly, whether this *Directory*, should it be *established*, would not be so *imposed*, that they which obey it not, shall be subject to these or the like *penalties*.

'Tis added in the next place to raise the cry, and encrease the *Odium*, Sect. 9. and to involve the *Prelates* and the *Liturgie* in the same calamity, (for P. 3. otherwise what hath the *Prelates* labouring, &c. to do with the *Liturgie*) That the *Prelates* and their *Faction* have laboured to raise the estimation of the *Liturgie* to such an height, as if there were no other worship, or way of worship of God among us, but only the *Service-book*, to the great hindrance of the *Preaching the Word*. To which I answer, 1. That this or any other action of the *Prelates*, if supposed never so true, and never so *extravagant*, is wholly *extrinsecall* and impertinent to the business of the *Liturgie*, and the more impertinent, by how much the more *extravagant*, such actions being easily coerced, and reduced by and according to the rule, and such unreasonable enhancements separable, without any wound or violence to the *Liturgie*. Give the *Liturgie* its due, not its *usurped* estimation, and we are all agreed. 2. 'Tis here acknowledged that this was but *laboured*, not affirmed that it was *effected*, and then this sure is too heavy a doom on the *Liturgie*, for that their *labouring*; we do not find that St Paul was stroke dead, like *Herod*, because the *Lycanians* meant and *laboured* to do sacrifice unto him. Act. 14. 16. But then 3. he that shall consider who they are which make this *objection*, will sure never be moved by it. For certainly they that have formerly set the prime of their wits and endeavours to *vilifie* and defame the *Liturgie*; and now that they think they have power, have absolutely *abolished* it, will go neer to be *partiall* when they are to judge of the *due estimation* of it; they that declaim at *Bishops* for advancing it, will they be just and take notice of their own contempts, which enforced the *Bishops* thus to rescue and vindicate it? I shall not expect it from them, nor, till then, that they will deliver any more then *popular shews* of truth in this matter. For 4. the *Prelates* have not raised the book to an *higher estimation* then the Law hath raised it, that is, that it may be *observed* so as may most tend to *edification*, nor do we now desire any greater height of value for it, then you for the *Directorie*, I shall adde, nor so great neither, for we do not exclude all other as *unlawfull*, as you have done, and then I am confident God will not lay that charge on us, which you do on the *Prelates*, nor any man that shall consider how different our *Titles* are, though our *claims* not proportion'd

to them. A peice of modesty and moderation which we challenge you to transcribe from us. 5. All this all this while is a meer Calumny, if by the *Service Book* is meant the use of the prayers in the Liturgie, for no Prelate ever affirm'd, or is known to have thought, that there is no other way of worship of God, but that among us. But then 6ly, We adde that this way of publick prayer by set Form, the onely one establisht by Law, (and so sure to be esteem'd by us before any other) is also in many respects the most convenient for Publick worship, of which affirmation we shall offer you no other proof or testimony, then what Mr Calvin, whom before we named, hath given us in his *Epistle to the Protector*, in these words, *Quod ad formulam, &c. As for Form of Prayers, and Ecclesiasticall Rites, I very much approve, that it be set or certain. From which it may not be lawfull for the Pastors in their Function to depart, that so there may be provision made for the simplicity and unskilfulnesse of some, and that the consent of all the Churches among themselves may more certainly appear: and lastly also, that the extravagant levity of some, who affect novelties, may be prevented.* So probable was my conjecture, that at first I interposed, that the men that had here imposed upon their fellows so far, as to conclude the abolition of Liturgie necessary, were those that undertook to reform Geneva as well as England, to chastise Calvins estimation of it, as well as that of our Prelates.

sect. 10.
P. 3.

As for that pompous close, that this hath been to the great hindrance of the Preaching of the Word, and to the justling it out as unnecessary, or at best inferior to the reading of Common-Prayer. I answer, 1. That the Liturgie, or the just estimation of it, is perfectly incapable of this charge, it being so far from hindring, that it requires the Preaching of the Word, assigns the place where the Sermon shall come in, hath Prayers for a blessing upon it. 2. That if any where Sermons have been neglected, it hath not been through any default either of the length or estimation of the Liturgie, for these two, if Faction and Schisme did not set them at oddes, would very friendly and peaceably dwell together, and each tend much to the proficiencie and gain which might arise from either; Prayers would prepare us to hear as we ought, i. e. to practice also; and Sermons might incite and stir up the languishing devotion, and enliven and animate it with zeal and fervencie in Prayer. And constantly the more we esteemed the Ordinance, and set our selves to the discharge of the dutie of Prayer, the more should we profit by Sermons which were thus received into an honest heart thus fitted, and made-capable of impression by Prayer. These two may therefore live like Abraham and Lot, and why should there be any wrangling or controversie betwixt thy Hearde-men and my Hearde-men? But seeing it is made a season of complaining, I answer, 3. That it is on the other side most notorious, that

that in many places the *Sermon* hath jussled out the *Common Prayers*, and upon such a provocation, (and onely to prevent the like partiality or oppression) it may be just now to adde, that as long as the *Liturgie* continues in it's legall possession in this *Church*, there is no other legall way (as that signifies, *commanded by Law*) of the publick worship of God among us, and although that voluntary Prayer of the *Minister* before *Sermon*, when it is used, is a part of the worship of God, (as all Prayer is) yet is it not prescribed by the Law, nor consequently can it without usurpation cut short or take away any part of that time which is by that assigned to the *Liturgie*; the free will offerings, though permitted must not supplant the daily prescribed oblations, the *Corban* must not excuse the not honouring of *Parents*, the *customs* which are tolerated, must not evacuate or supersede the precepts of the Church. As for *Sermons*, which in this period seem the onely thing that is here opposed to *Liturgie*; I hope they do not undertake to be as eminent a part of the worship of God among us as Prayer. If they do, I must lesse blame the poore ignorant people, that when they have heard a *Sermon* or two think they have served God for all that day or week, nor the generality of those seduced ones, who place so great a part of *Pietie* in bearing, and think so much the more comfortably of themselves from the number of the houres spent in that Exercise, which hath of late been the onely businesse of the Church, (which was by God intild the *House of Prayer*) and the *Liturgie* at most used but as *Musick* to entertain the Auditors till the Actors be attired, and the Seats be full, and it be time for the *Scene* to enter. This if it were true, would avow and justifie that plea in the Gospel [*Lord open unto us, for thou hast taught in our streets*] i. e. we have heard thee Preach among us. Which sure Christ would not so have defamed with an [*I will say unto them, go you cursed, &c.*] if it had been the prime part of his worship to be such hearers; the consideration of that place will give us a right notion of this businesse, and 'tis this, that bearing of *Sermons*, or what else appointed by the Church for our instruction, is a duty of every Christian prescribed in order to practice or good life, to which knowledge is necessarily preparative, and so, like many others, *actus imperatus*, an act commanded by Religion; but so far from being it self an immediate or elicit act of worship precisely or abstractly, as it is bearing, that unlesse that proportionable practice attend it, 'tis but an aggravation and accumulation of our guilts, the blessednesse not belonging to the bearing, but the [and keeping the Word of God] and the go you Cursed, to none more then to those, that bear and say, but do not: and for the title of worship of God, whether outward or inward outwardly exprest, or all Prayer certainly, and

adoration of God is the thing to which that most specially belongs, as may appear, *Psal. 95. 6.* where that of *worshipping* is attended, with *falling down and kneeling before the Lord our maker.* And even your *Directorie*, though it speak extream high of *Preaching the Word*, yet doth not it stile it any part of *Gods worship*, as it doth *the reading the word of God in the Congregation*, p. 12. because indeed our manner of *Preaching* is but an humane thing, and the word of man. This I should not here have said, because I would be sure not to discourage any in the attending any *Christian duty* (and such I acknowledge *bearing* to be, and heartily exhort all my *Fellow-Labourers* in their severall Charges, to take heed to *Doctrine*, to *Reproof*, to *Exhortation*, to be as frequent and diligent in it, as the wants of their Charges require of them; and my *fellow-Christians* also, that they give heed to *sound Doctrine*, that they require the *Law* at the *Priests mouth*, as of a messenger of the *Lord of hosts*, and again to take heed how they hear) but the *αιερολογία*, or *impropriety of speech*, that I say no more, that is in this matter discernible in the words of the *Directorie*, and the consequent dangers which experience hath forced us to observe in them, who place the *worship of God* especially in *bearing*, have extorted thus much from us, which may be usefull to give us a due valuation of *Sermon* and *Prayer*; the former as a *duty* of a *Christian*, the latter a *duty* too, and an *elicited act*, a prime speciall part of *worship* also.

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P. 4.

And whereas 'tis added, that the *Liturgie* by many is made no better then an *Idol*, 1. That is a speech of great *cunning*, but withall of great *uncharitableness*: *cunning*, in setting the words so cautiously thus, not an *Idol*, but [no better then] (as they, that will rayl, but would not pay for it, whose fear doth moderate the petulancy of their spleen, and covetousness keep them from letting any thing fall that the *Law* may take hold of, are wont to do) and yet withall signifying as odiously as if it had been made an *Idol* indeed. Whereas the plain literall sense of the words if it be taken, will be this, that an *Idol* is not worse then our *Common-Prayer Book* is to many, or that it is used by many as ill as an *Idol* is wont to be used, which is then the most bitter peice of *uncharitableness*, if not grounded on certain knowledge, and that impossible to be had by others, as could be imagined. The truth is, this *Directorie* hath now proved that there is a true sense of these words, the *Compilers* of which hath demonstrated themselves to be those many that have made our *Liturgie* no better then an *Idol*, have dealt with it as the good *Kings* did with the abominations of the *Heathens*, brake it in peices, ground it to powder, and thrown the dust of it into the *Brook*; for *abolition* is the plain sense for which that is the metaphor. But then 2. 'Tis possible, the calmer meaning of those
editions

odious words is no more then this, that many have given this an *estimation* higher then it deserves. If any such there be, I desire not to be their advocate, having to my task onely the vindication of it's *just esteeme*; but yet cannot resist the temptation which prompts me to return to you, that some men as neer the *golden mean* as the *Assemblers*, have said the like of *Preaching*, though not exprest it in so large a Declamatory figure; and I shall ask, whether you have not possibly given them *some occasion* to do so (as great perhaps as hath been given you to passe this sentence on them) at least now confirmed them in so doing, by applying or appropriating to the *Preaching of the word* (in the Modern notion of it, and as in your *Directory* it is distinguished from *reading of the Scriptures*) the title which St Paul gives to the *Gospel of Christ*, saying, *that it is the Power of God unto Salvation, and one of the greatest and most excellent works of the Ministry of the Gospel*, p. 27. which former clause of *power of God, &c.* though it be most truly affirmed by S. Paul of their *Preaching the Gospel*, and also truly applyed or accomodated to that *Preaching* or interpreting of Scripture, which is the *ὁδοποιία*, the *due application* of the Scripture rule to particular cases, yet is it not true in *universum*, of all that is now adayes call'd *Preaching*, much of that kind being *ὄσμιον σαύατι*, of a mortiferous poysonous savour, not to them that *perish*, but to the most Christian auditory it meets with; And that the railing of every Pulpit-*Rabshakeb*, the *speaking evil of Dignities, &c.* should be stiled the *power of God to Salvation*, I have little temptation to beleieve. And whether the latter clause be true also, I refer you to St Aug. Ep. 180. *ad Honorat.* where speaking of *damages that come to the people by the absence of the Minister*, and consequently of *necessaria Ministeria*, the *speciall, usefull necessary acts of the Ministry*, he names the *Sacraments, and receiving of Penitents, and giving of comfort to them*, but mentions neither *Praying* nor *Preaching* in that place. I shall adde no more, but that some have on these, and the like grounds, been tempted to say, that you Idolize *Preaching*, because you attribute so much to any the worst kind of that, above what others have conceived to be its due proportion. And yet we hope you think not fit to *abolish Preaching* on that suggestion, and consequently, that it will be as unjust to *abolish Liturgie* on the like, though it should be prov'd a true one, this being clearly the fault of *Men*, and not of *Liturgie*, as that even now of the *Lycanians* and not of *Paul*, especially when the many, which are affirmed to have thus offended, by Idolizing the *Liturgie*, are said to be *ignorant and superstitious*, whose faults, and errors, and imprudencies, if they may prove matter sufficient for such a sentence, may also rob us of all the *treasures we have, of our Bibles and Souls* also. For

thus hath the Gospel been used as a *μπαρμα*, or charm, and that is but little better then an Idol, and so have some persons been had in admiration, and beleived as if they were infallible, and so in a manner Idoliz'd also, and that this should be a capitall crime in them, that were thus admired, would be a new peice of severitie, that few of Draco's Laws could parallel.

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The next charge (which is an appendant proof of this) is that the People pleasing themselves in their presence at that Service, and their Lip-labour, in bearing a part in it, have thereby hardned themselves in their ignorance, and carelesse of saving knowledge and true piety. To this I answer, 1. That 'tis no fault to be so pleased with presence at that service (the congregation of many Saints is to any a pleasing company) and therefore if it were immediate to, and inseparable from the Liturgie, would not be a charge against it, nor in any probabilitie binder, but advance the desire, and acquisition of saving knowledge and true piety, which is there proposed, to all that are present at the Liturgie. But if the phrase signifie being pleased with the bare presence, or the being present, and doing nothing of that they come for, as the Lip-labour seems to denote the hard labour of the lip, and not joyning any zeal or intention of the heart, it is then but an uncharitable censure again, if it be not upon certain knowledge, and if it be, 'tis as incident to that order of the Directories proposing, as to our Liturgie. One may please himself with a bare presence at Sermon, and either sleep it out, or think on some worldly matter; one may say all or most of the Ministers Prayer after him, and sigh and groan at every period, and satisfie himself that this is a gallant work of piety, but truly I would be unwilling to be he that should passe this censure on any, whose heart I did not know (for sure it is not necessary that any man should leave his heart at home, when his body is present, or employ it on some thing else, when his Lips are busied either in our Liturgie or that Directory prayer,) nor, if I did so, should I think that the Directories order for worship should be rejected for this fault of others, if there were nothing else to be said against it. As for the Peoples bearing a part in the Service, which seems to refer to the responses, this hath had an account given of it already.

Sec. 13.

Onely in the whole period put together, this seems to be insinuated, that the saving knowledge, and true piety, is no where to be had, but in those Sermons, which are not ushered in with the Liturgie; which we shall not wonder at them for affirming, who have a long time thus perswaded the people, that all saving knowledge is to be had from them, and their complices, and blasted all others for carnall men, of which many discriminative Characters were formerly given, as kneeling or praying at the time of

of entrance into *pue* or *pu'pit*; but now it seems the *use* of the *Liturgie* supplies the place of all, as being incompatible with *saving knowledge* and *true piety*. If this be true, that will be a very popular plausible argument I confesse, and therefore I shall oppose unto it, that which I hope will not passe for boast either with *God* or *Angels*, that of the *Sermons* which have been *Preacht* since the *Reformation* in this *Kingdom*, and commended to the *Presse* and publick view, very few were *Preacht* by those that excluded the *Liturgie* out of the *Churches*, and that since this *Directory* came into use, and so made a visible discrimination among men, there hath been as much *saving knowledge*, i. e. *Orthodox doctrine*, and *exhortation to repentance*, *Prayer*, *Faith*, *Hope*; and *Love of God*, *Self-deniall*, and *readinesse* to take up the *croffe*, duties toward *God*) and to *Allegiance*, *Justice*, *Mercy*, *Peaceablenesse*, *Meeknesse*, *Charity* even to *Enemies*, (and the rest of the duties toward man) to be heard in the *Sermons* of those that retain the *Liturgie*, and as much *obedience* to those observable in the lives of those that frequent it, as is to be met with in the espousers of the *Directory*. If it be not thus, I confesse I shall have little hope, that *God* will suffer such a jewel as the *Liturgie* is, to continue any longer among us so *unprofitably*, and yet if men were guilty of this fault also, and the *Liturgie* of the unhappinesse of having none but such *Clients*, yet would not this be sufficient authority for any men to *abolish* it, any more then it will be just to hang him who hath been *unfortunate*, or to make any mans *infelicity* his guilt. I beseech *God* to inflame all our hearts with that zeal, *attention*, *fervency*, which is due to that action of *Prayer* in our *Liturgie*, and that cheerfull obedience to all that is taught us out of his *Word*, and then I am sure this argument or objection against our *Liturgie* will be answered, if as yet it be not.

The next objection is the *Papists* boast, that our *Book* is a compliance with Sect. 14. them in a great part of their *Service*, and so that they were not a little confirmed in their *Superstition* and *Idolatry*, &c. Where I shall 1. demand, is there any *Superstition* or *Idolatry* in that part of the *Service* wherein we thus comply with them? if so, 'tis more then a compliance with *Papists*, 'tis in it self a down-right damning sin; and if there be not, but all that is *Idolatrous* or *superstitious* in their *Service* is reformed in ours, then sure this will be far from confirming them in either of those, if they depend any thing upon our judgements, or our compliance. 2. 'Tis a little unreasonable, that they who will not beleeve the *Papists* in any thing else; should beleeve their boast against us, and think it an accusation sufficiently proved, because they say it; whereas this affirmation of the *Papists*, if it be theirs, (and not the *Assemblers* rather imposed upon them) is

is as grosse, though perhaps not as *dangerous* a falsity, as any one which the *Assemblers* have condemn'd in them. For 3. The truth is notorious, that our *Reformers* retain'd not any part of *Popish Service*, reformed their *Breviary* and *Processionall*, and *Mass-book*, as they did their *Doctrine*, retained nothing but what the *Papists* had received from purer *Antiquity*, and was as clear from the true charge of *Popery*, as any period in either *Prayer* or *Sermon* in the *Directorie*; which argues our *compliance* with the *ancient Church*, and not with them; the very thing that *Isaac Casaubon* so admired in this Church of ours, the *care of antiquitie and purity*, proclaiming every where in his *Epistles* to all his friends, that there was not any where else in the world the like to be found, nor ever hoped he to see it till he came into this Kingdom. And sure there is no *Solæcisme* in this, that we being a *Reformed Church*, should desire to have a *Reformed Liturgie*, which hath alwayes had such a consent and sympathy with the *Church*, that it will not be a causelesse fear, lest the *abolition* of *Liturgie* as far as God in judgement permits it to extend, (the just punishment of them that have rejected it) be attended with the *abolition* of the *Church* in time, and even of *Christianitie* also.

Sec. 15.

As for the *confirming* of *Papists* in their *Superstition* by this means, I desire it be considered whether it be a probable accusation, viz. 1. Whether the *rejecting* that which the *Papists* have from *antiquity*, as well as what they have *obtruded* on, or *superadded* to it, be a more likely means to win them to hear us or *reform* themselves, then our *retaining* with them what they retain from *Antiquity*, i. e. whether a *Servant* (much more whether a *Brother*) that is reprehended as much for his *diligence*, as for his *neglects*, for his *good* and *faithfull*, as for his *ill* and *false* services, be more likely thereby to be enclined to mend his faults, then he that is *seasonably* and *meekly* reprov'd for his *miscarriages* onely? It was good advice in that *ancient Epistle* to *Polycarpus*, ascribed to *St Ignatius*, Τὸς λοιμοῖς ἐν μετάνοιᾳ, meeknesse is the best means to bring down the most pestilent adversary, and the resemblance by which he expresses it as *seasonable*, Τὸ παρ' ὑμῶς ἐμβροχαῖς παύει, Fomentations are most proper to allay any exasperation of humours. And 'tis *Hippocrates* advice, that the *Physitian* should never go abroad without some *καταχμᾶτα*, lenitives or mollifying applications about him. It seems there was nothing of so daily approved use as those. And that will avow this method of complying with adversaries, as far as we may, to be a *probable* and a *wise*, as well as a *Christian* course, to bring them from their *Superstition*, and not to *confirm* them in it. And another use there is wherein the *Papists* themselves confesse this *compliance* was *Politick*, to take all scruple out of the heads and hearts of the people of England,

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concerning the *lawfulness* of this Reformation, (This is the opinion of the Papists, exprest in a Book call'd *Babel and Jerusalem, or Monarcho-machia Protestantium*, subscribed by P. D. M. but conceived to be Parisons, p. 314.) that they might conceive, that the Service and Religion still continued the same, but was translated into English onely, for their better edification, and so, saith he, it was indeed very politickly handled. 2. Whether that which drives away all Papists from all kind of communion or conversation with us, from all bearing of our Preaching or Doctrine, be more likely to work them over to our side, then that which permits them to come to our Churches with us. For this is notoriously known, that as our Liturgie now is, and was framed in Queen Elizabeths dayes, the Papists did for ten yeers together, at the beginning of her Reign, come to Church with us, and so continued, till the Popes excommunicating the Queen and our Nation, made it so appear *unlawfull* for them. And perhaps but appear too, for an account might be given of this businesse, that it is no way unlawfull (by his own principles) to a Papist, remaining thus, to come to our Churches, and be present at our Liturgie, and (if that be thought an objection or reproach against us, I shall then adde) not onely to ours, but to that Service which is performed according to the Directory also, the onely difference being, that if both by them were conceiv'd *lawfull* (as by mistake, I beleieve, in them neither now is) our Liturgie would be more likely to attract them, then the Directory; And this we conceive not such a fault as to offer any excuse for it, (for if S. Paul by being a Jew to the Jew, could hope to gain the Jew, why should not we (without being Papists to the Papists, but onely Christians in those things wherein they are so too) expect to gain the Papist also? For supposing this to be, as you call it, a compliance with them, sure 'twere a more probable gaining way, then to denounce enmitie to all, whom they ever convers't with; I mean to the primitive Liturgies for no other crime, but because they made use of them. Who are best Diviners in this matter, they, or we, experience may perhaps hereafter prove. In the mean, I cannot imagine, but Liturgie and moderation, and charitie, may be able to bring in as fair a shole of Profelytes, to convert as many Papists to us, or at least to confirm Protestants, as an Ordinance for Sequestration of all their goods, and Halter, and a Directory will be able to do, yea with an Ordinance for the Ordination of Ministers by meer Presbyters too, call'd in to assist them.

And whereas 'tis added in that same Section, that the Papists were very much encouraged in that expectation, when upon the pretended warrantableness of imposing of the former Ceremonies, new ones were daily obtruded upon the Church. 1. I demand on occasion of that phrase [pretended warrantableness

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ness of imposing of Ceremonies.] May any Ceremonies be imposed or no? if they may, then an Act of Parliament may certainly do it, and such was that which confirm'd our Liturgie, and so the warrantableness not pretended; if not, why then do you impose entering the Assembly not irreverently, p. 10. and taking their places without bowing? For that generall, and that negative is notation of some Ceremony, if it have any sence in it. The phrase [not irreverently] prescribes some reverence, there being no middle between those two, and consequently the forbidding of the one being a prescription of the other. For I shall ask. Is keeping on the hat irreverence at that time? If it be, then pulling it off, or not keeping of it on is a Reverence then required; And if this be avoided by saying, that this is onely there directed, not commanded, I reply, that an Ordinance prefixt for the establishing that direction, requiring that what is there directed, shall be used, amounts to a prescription. The same may be said of causing the Man to take the Woman by the right hand in Marriage, in the Directory, which is the prescribing of a Ceremony, as much as if the Ring had been appointed to be used there also. 2. I answer that we know not of any Ceremonies which have been obtruded or forced on any which the Law hath not commanded, (or if there had, this had been nothing to the Liturgie, nor consequently to be fetcht in as a part of a charge against it;) That of bowing at the entrance into the Church, is the most likely to be the Ceremony here spoken of, and yet that is neither a new one (never by any Law or Canon turn'd out at the Reformation, but onely not then imposed under any command, and since disused in some places) nor yet was it lately imposed or obtruded on the Church, but on the other side in the Canon of the last so hated Convocation, (which alone could be said to deal with the Church in this matter) it was onely recommended, and explained, and vindicated from all mistake, and then the practice of using of it left to every mans liberty, with the caution of the Apostle, that they that use it should not condemn them that use it not, nor they that use it not, judge them that use it. 3. That the warrantableness of imposing the former Ceremonies was no means or occasion of obtruding new daily, but rather an hedge to keep off such obtrusion; for when it is resolved by Law, that such Ceremonies shall be used, 'tis the implicate intimation of that Law, that all other uncommanded are left free, and that, without authority, (as the word [daily] supposes the discourse here to mean) no other can be obtruded. For sure 'tis not the quality of Law to steal in illegall pressures, but to keep them out rather, to define and limit our Liberty, not to enthrall us, to set us bounds and rules of life, not to remove all such. But then 4. That it may appear of how many truths this period is composed (every one of them with the help of
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one syllable a [not] set before the principall verb, able to become such) I shall adde that the very *obtrusion* of such *Ceremonies*, if they had been *obtruded*, would never have encouraged a rationall *Papist* to expect our return to them, but onely have signified that we meant by complying with them, as farre as it was *lawfull*, to leave them without excuse, if they did not do so too, comply with us in what they might, and restore the Peace and Union of Chriitendom by that means. This with any moderate *Papist* would most probably work some good, and for the more fiery *Jesuites*, I am confident none were ever more mortally hated by them, then those who were *favourers* of the *Ceremonies* now mentioned, and for the truth of what I say, you are obliged to believe that passage in *Romes Master piece*, which you appointed to be set out, wherein the King, and the late Arch-bishop of Canterburie, were by the *popish contrivers* designed to slaughter as persons whom they despised to gain to them: but that any of the now *Assemblers* were so hated, or so feared, or thought so necessary to be taken out of the way, we have not yet heard, but are rather confident that if a *pention of Rome*, or a *Cardinalls cap*, will keep them longer together to do more such work as this, so reproachfull to the *Protestant Religion*, they should be so hired, rather then dissolve too speedily.

In the next place, 'tis found out by experience, that the *Liturgie* hath been a great meanes to make and encrease an idle and unedifying Ministry, which contented it self with set forms made to their hands by others without putting forth themselves to exercise the gift of prayer. To this I answer, that those Ministers are not presently proved to be idle and unedifying which have been content to use the *Liturgie*. I hope there may be other waies of labour, beside that of *extemporary* prayer (which can be no longer a labour then while it is a speaking.) For 1. I had thought that these men might have acknowledged preaching and Catechizing, the former at least, to have been the work of a Minister, and that an *edifying work*, and that sure those men have been exercised in, who have retained the *Liturgie* also. 2. Study of all kind of *Divine learning*, of which the haters of *Liturgie* have not gotten the inclosure, may passe with some men for a labour also, and that which may tend to *edification*, if it have *churty* joyned with it, and that may be had too, without hating the *Liturgie*. But then 3. I conceive that this *Directory* is no necessary provision against this reproached idlenesse, or unedifyingnesse in any that were formerly guilty of them in the daies of *Liturgie*. For sure the labour will not be much increased to the Minister, that shall observe the *Directory*, because either he may pray *extempore*, which will be no pains, but of his

lungs and sides in the delivery, or else a form being composed by any, according to the Directory (which is in effect a Form it self,) he may thenceforth continue as idle as he who useth our form of Liturgy, and he which hath a mind to be idle, may make that use of it, and that you acknowledge, when you interpose that caution P. 8 [that the Ministers become not hereby slothfull and negligent] which were wholly an unnecessary caution, if this Directory made idlenesse impossible; and if a caution will serve turn, the like may be added to our Liturgy also, without abrogating of it. And for the edifying, I desire it may be considered, whether the extravagancies and impertinences, which our experience (as well grounded as that which taught these men this mystery of the idle unedifying Ministry) bids us expect from those who neglect set forms, do more tend to the edifying of any then the use of those prayers which are by the piety and judgement of our Reformers composed, and with which the Auditory being acquainted, may with uninterrupted devotion go along and say, Amen.

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And whereas 'tis added in this place, that our Lord Christ pleaseth to furnish all his Servants whom he calls to that office with the gift of Prayer. I desire 1. That it may be shewed what evidence we have from any promise of Christ in his word, that any such gift shall be perpetually annexed by him to the Ministry; I beleve the places which will be brought to enforce it, will conclude for gifts of Healing, making of psalmes, and other thelike also, which Ministers do not now adayes pretend to. 2. I would know also why Christ, if he do so furnish them, may not also be thought to help them to the matter of their prayers (in which yet here the Directory is faine to assist them, and pag. 8. supposes the Minister may have need of such help and furniture,) as well as the form of words, in which the Lyturgie makes the supply. 3 I shall not doubt to affirm, that if the gift of prayer signifie an ability of praying in publick without any premeditation, discreetly and reverently, and so as never to offend against either of those necessities, every Minister is not furnished with this gift, some men of very excellent abilities wanting that suddaine promptnesse of elocution, and choice of words for all their conceptions, others being naturally modest and bashfull, and not endued with this charisma of boldnesse, which is a great part, a speciall ingredient of that which is here called the gift of prayer. And even for those which have the former of these, and are not so happy as to want the latter, that yet they are not sufficiently gifted for prayer in publick, experience hath taught us by the very creditable relations of some, who have fallen into so many indiscretions, that we say no worse in that performance. 'Tis true that God enableth

ableth men sufficiently in private to expresse their necessities to him, being able to understand *sighs and groans*, when words are wanting, and as well content with such Rhetorick in the Closet as any, but this is not peculiar to *Ministers*, and for any such ability in publick, there will not be the like security, unlesse the language of *sighs and groans*, without other expressions, be there *current* also, which appears by some, who are forced to pay that *debt to God* in *that coyn*, having through unthriftiness provided no other; and yet 'twere well also if that were the worst of it, but the truth is, *blasphemy* is somewhat worse then *saying nothing*.

The last objection is, That the *countenance of the Liturgy would be a* Sect. 19.
matter of endlesse strife and contention in the Church, and a snare to many godly P. 5.
Ministers, &c. to the end of that page. Where 1. is observable the temper and resolution of these men, of whom such speciall care is taken, which makes it so necessary for them, not onely to *strive and contend*, 1. *against establishd Law*. 2. *about forms of Prayer*, (which sure is none of the prime *Articles of the Creed*) but also to *strive for ever*, which being observed, it seems secondly, That they have a very charitable opinion of all us who are *assertors of Liturgie*, that we wil never *strive or contend* for it, for otherwise the *strife* may be as *endlesse* upon its taking away. And sure in ordinary judging (if they be not sure that none are *contentious*, but their *favourites*) we see no reason, why the introduction of a *new way of worship*, should not be more *matter of strife*, and so also a *snare* to more (if any can be *ensnared or scandalized*, but they) then the *continuance of the old establishd Liturgie*. Where, by the way, the *snare* they speak of seems to signifie that which *catches and intraps* their *estates* and not their *souls*, causeth them to be *persecuted, &c.* which is a notable *paralogisme* and *fallacy* put upon the *Scripture use* of that phrase, if we took pleasure in making such discoveries. But then thirdly, We desire experience may be judge, and upon the sentence which that shall give, that it may be considered, whether upon the *ballancing of the Kingdom*, it will not be found that a far greater number are now at this time *offended at the Directory*, and thereby *ensnared in their Estates*, if they lie within your power, then formerly at any time (I shall adde in *all times* since the *Reformation*, put together) ever were by the *Liturgy*.

As for that passage which is added in the close of this Section, that Sect. 20.
in these latter times God vouchsafeth to his people more and better means for the discovery of error and Superstition.] Though this sounds somewhat like his Divinity who makes the *power of resisting Kings*, to be a truth which God pleas'd to reveal in these latter times, for the turning *Antichrist out of the*
 K 2 world,

world, but hid in the primitive times, that Antichrist might come in, yet I shall not now quarrell with it (because 'tis possible it may have another sence, and I would not deny any thing but what is apparently and inexcusably false) but from thence assume, 1. That I hope God vouchsafeth these means to them, that use the Liturgie also; For if it must be supposed a sin to continue the use of it, 'tis not, I hope, such a wasting sin, as to deprive men of all grace, even of the Charismata, which un sanctified men may be capable of, and of means of knowledge, which is but a common grace, and therefore I must hope that the phrase [*his people*] is not here meant in a discriminative sence (like the Montanists form of *noī spirituales*, in opposition to all others, as *animales & psychici*) to signifie onely those that are for the Directory, for then let them be assured, Gods gifts are not so inclosed, but that Oxford is vouchsafed as plentifull means for the discovery of error and superstition, as London, and have, among other acts of knowledge, discovered this one by Gods blessing, (which again I shall mention) that there may be as much error and Superstition, in rejecting of all Liturgie, as in retaining of any, in opposing Ceremonies, as in asserting them, a negative (as I said) touch not, taste not, kneel not, bow not, as well as a positive superstition; as also that there be errors in practice, as well as doctrine, and diabolical infidelities against the Commandments, and Sermon of Christ in the Mount, as well as against the Creed it self, and that imposing of Laws on the King and Kingdom by the Sword, abolishing Liturgie, setting up Directories by that steepe way of argument, those carnall weapons of militia or warfare, when they are not onely practised, but asserted for lawfull, are errors, damnable errors also, and such as are very neer the ordinary notion of Superstition, the teaching for doctrine the Commandments of men, I would I might not say of ——— also. But then 2. all this being supposed of Gods granting better means of knowledge now, then formerly, I shall yet interpose, that sure this is not a truth of an unlimited extent, for there have been Apostles, which had better means then we, and they that were nearest them, (and knew their doctrines, and practices, better then it is possible we should) had so also, nay Universall Councils meeting in the Holy Ghost, and piously and judiciously debating, had by the priviledge of Prayer, more right to that promise of Christs being in the midst of them, and leading them into all truth, then an illegally congregated Assembly; and all these have been greater favourers of Liturgie then any of equall authority with them have been of your Directory; And 3. if all were supposed and granted which you claim, yet still the means of knowledge now vouchsafed do not make you infallible, lay not any morall or physisall necessity on you

you to be *faultlesse* or *errorlesse*, and therefore still this may be *error* in you as probably, as *Liturgie* should be *Superstition* in us. And for *gifts of Preaching and Prayer*, I answer, if they are and have been truly *gifts*, others of former times may by the *Spirit* have had as liberall a portion of them, as we. For sure those dayes wherein the *spirit* was promised to be *powred out on all flesh*, are not these dayes of ours, or of this age, exclusively to all others; Of this I am confident, that some other ages have had them in such a measure, as was most agreeable to the propagating of the Gospel, and if that were then by *forming* or *using* of *Liturgies*, why may it not be so at this time also?

Having given you my opinion of these passages, and yeelded to them for quietnesse sake, a *limited* truth, I must now adde, that if they be *argumentative*, and so meant as a proof that these *Assemblers* are likely to be in the right, while they *destroy Liturgie*, although all the *Christian world* before them have asserted it, this will be a grosse peice of insolency and untruth together; a taking upon them to be the *only people of God* of these *latter times*, nay to have greater judgement, knowledge, gifts, then all the whole *Christian world*, for all Ages together, including the *Apostles* and *Christ himself*, have had. For all these have been produced together with the suffrage of *Jews, Heathens, Mahometans* also, to maintain *set Forms*; and though it be true, that some of late have found out many *Superstitions*, that never were discover'd before, one or other almost in every *posture* or *motion* in Gods *Service*, yet this sure is by the help of an injustice in applying without all reason that title to those actions, and not by a greater *sagacity*, in discerning, making many acts of *indifferent* performance, nay of *Piety* it self, go defamed and mourning under the reproach of *Superstition*, and not bringing any *true light* into the world, that before was wanting. This one *Odium* fastned on all *Orthodox Ministers* in this Kingdom at this time, of being *superstitious*, and the mistake of the true notion of the word which hath to that end been infused into many, (but is by a *Traet lately printed* somewhat discovered) hath brought in a shole of *Sequestrations of Livings*, which have been very necessary and instrumentall, to the maintaining of these present distempers. And now at length it proves in more respects then one, that what ever unfatiate hydropecall appetites are tempted to take away, is presently involved under that title, a name that hath an universall *malignitie* in it, makes any thing *lawfull prize* that is in the company. God will in time display this deceit also.

Having mentioned these so many reasons of their *abolishing our Liturgy*, i. e. their so many *slanders* against our *Church* and *Church-men*, all
if

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if they were true, hang so loose and so separable from Liturgie, that they cannot justifie the abolition of it; At length they shut up their suggestions with [*Upon these and many the like weighty considerations, and because of divers particulars contained in the Booke, they have resolved to lay aside the Booke*] where if the many considerations unmentioned be of no more truth or validity then these, and so be like weighty considerations, I acknowledge their prudence in not naming them, and think that no part of the World is like to prove the worse for this their reservednesse, onely by the way a generall charge is nothing in Law, and *in generalibus latet dolus*, is a legall exception against any thing of that nature. But if they have any other which they conceive to be of any weight, they are very unjust and very uncharitable to us, thus to *ensnare* our estates (the fault even now laid upon the Prelates) by requiring our approbation of their Directorie, and conformity of our practice to it, and yet not vouchsafe us that conviction, which they are able, to satisfie us of the reasons of their proceedings. But the truth is, we shall not charge this on them neither, being made confident by the weaknesse of the motives produced, that they have not any more effectual in store. And for the particulars contained in the Booke, if there were any infirm parts in it, any thing unjustifiable, (which we conceive their Conscience tells them there is not, having not in this whole Booke produced one, and yet their charity to it not so great, as to cover or conceal any store of sins) yet would not this inferre any more then onely farther Reformation of the Booke, which is not the designe against which we now argue.

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And having proceeded to so bloody a sentence upon such (*μαρτυρίας* in *love*, in the Gospel phrase) testimonies and accusations so insufficient and unproportionable to such a condemnation, they could not but foresee the opinion that would be had of the action, and the ill and odious consequences that would attend it, which therefore to keep off, is the next endeavour, by professing that what is done, is not from any love of Novelty. And truly 'tis well you tell us so, for otherwise the semblance of that love in this and other actions, might have perswaded us mortals, who see but the outsides, so to judge. And still notwithstanding the affirmation, (which is not of much value in your own cause, unlesse we had more testimonies of the Authors infallibility, then this Preface hath afforded us) the consideration of the matter and termes of the change from what and to what, of the no manner of advantage or acquisition by it to recompence all the disadvantages, the great temerity, if not impiety to boot, in separating from this Nationall, and in scorning and defying the practice of the Universall Church, and the great illegality, that I say

no worse, of your action and the preparatory steps of motion to it, may tempt us to affirm, that it must needs be a *love of novelty*, even a *Platonick love*, as the phrase is now adayes, a *love of novelty*, as *novelty*, without any other hoped for reward, without any other avowed designe in seeking it; for if there be any other which may be own'd, I am confident it hath already appeared by what hath been said, that this is not the way to it. But then 2. Such a profession as this will not sure signifie much, to *innovate*, and yet to say we *love not innovation*, to act with a proud high hand in despite of so much at least of God, as is imprinted in the *Laws* of man, and our *lawfull Superiours*, and then to excuse it by saying we *love not to do so*, will but little alleviate the matter before any equall Judge. 'Tis certain there is something unlovely in the reproachfull *name of sin*, how glibly soever the pleasures of it go down, yea and even in the *sin* it self, it hath the *σέλας κρητύτερος*, the *two Cups* in *Homer*, more truly then that to which he applies it, its bitter and hatefull, as well as its sweeter lovelier parts, *exemplo quodcūq; malum committitur, ipsi Displacet*, and if men may have leave and excuse to commit adultery so long, till they fall in love not onely with the pleasure of it, but the very *sinfulness* of it, and the *name* and *reproach* also, we shall give them a good large space of *Repentance*: the short is, the mention of *Novelty* is an evidence that the *Composers Conscience* tells them, that what they now do is such, and 'tis not their *not loving* it (perhaps *onely thinking*, perhaps *onely saying* they do not love it) which will much lessen the fault, but rather define it to be an act against *Conscience*, to be and continue guilty of so huge a *novelty*, when they profess they *love it not*.

The next envie that they labour to avoid, is the having an *intention* Sect. 24. to *disparage* the *Reformers*, of whom they are persuaded, that were they now alive they would joyn with them in this work. This is another *σέλας παρρησίας*, to blanch your actions with contrary intentions, to do that which is most reproachfull to the *Reformers*, to obliterate, or which is worse, to defame their memory (whom yet at the beginning you called *wise* and *pious*) and then say you intended them no *disparagement*, nay to make them repent and retract after their death (*i.e.* to put them in a kind of *Purgatory*) to undertake for them that they have *changed* their minds, and not onely that they are now content to part with that *finally* out of the Church, the short *temporary* losse of which, one of them (*Archbishop Cranmer* in one of his letters published by *Miles Coverdale*) laments, as the severest part of the *Persecuters* tyranny toward him, *viz.* that they would not permit him the use of the *Common-Prayer Book* in the prison; but withall that they are grown zelots too, are content to act most *illegally*

gally and seditiously to cast it out. The judgement of this matter we leave to any ordinary arbitration, 1. Whether it be likely that they would joyne, *against Law to take that away*, which they *compiled*, or make all *prescribed Forms unlawfull*, who did not think any fit in *publick*, but those which were *prescribed*. 2. Whether any man can have ground of such *perswasion*, when they died in the constant exercise of it, and have sent them no message from the *dead* of their *change* of minde. 3. Whether it be not strongly improbable, that they of the first *Reformation* who in *Queen Maries* dayes flying and living in *Frankfort*, and there meeting with the objections that have been produced by our new Reformers *maintained the Booke* against them all, would now if they were return'd to us from a longer *exile*, disclaim all that they had thus *maintain'd*. 4. Whether it be not an argument of a strong *confidence* and *assurance*, (which is the most dangerous mother of Schisme and Heresie imaginable) of strong *passions* and weak *judgement*, to think that all men would be of their *side* (as *Hacket* thought verily that all *London* would rise with him, as soon as he appear'd in *Cheapside*) upon no other ground of that *perswasion* mention'd, but onely that they are of it, which is but in effect as the same *Hacket* did shewing no evidence of his being a Prophet, but onely his *confidence*, which produced all kinde of direfull *Oathes* that he was, and hideous *imprecations* on himself, if he were not so. That which is added by way of honour to those Martyrs, that they were *excellent instruments to begin the purging and building of his house*, may be but an artifice of raising their own reputation, who have perfected those rude beginnings, or if it be meant in earnest, as kindness to them, 'tis but an insignificant *civilitie*, to abolish all the *records* of their *Reformation*, and then pay them a little *praise* in exchange for them, Martyr their ashes (as the Papists did *Fagius* and *Bucer*) and then lay them down into the earth again, with a *dirge* or *anthem*, *defame the Reformation*, and *Commend the Reformers*; but still to intimate how much *wiser* and *Godlier* you are, then all those Martyrs were.

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Thus farre they have proceeded *ad amoliendam invidiam*; Now to the *positive motives*, of setting upon this great work of *innovation*, and those are 1. To answer in some measure the *gracious providence* of God which at this time calleth upon them for farther *Reformation*: What they should mean by the *gracious providence* of God in this place, I confesse I cannot guess, (if it be not a meer name to adde some credit to the cause) unless it be the *prosperity* & good successe of their *Arms*; which if throughout this War they had reason to brag or take notice of (as sure they have

have) not, but of Gods hand many times visibly shewed against them, in raising the low estate of the King, without visible means, and bringing down their mighty strengths, as the *Septuagint* makes God promise to fight against *Amalek* *ἐν κρυφαῖα χειρὶ*, by secret hand, by invisible,) yet sure would not that justify the taking up of those Arms, much lesse be able to consecrate all other sins, that those Arms may enable any to be guilty of. 'Tis the Turks Divinity, as before I intimated, to passe sentence on the action by the prosperity of the man, to make one killing of a Father villany and sacrilege, because the designe it aim'd at miscarried, and another of the same making an heroick act, that God was pleased with, because it brought the designer to the Kingdom: And therefore, I beseech you, look no longer on the cause through the deceivable and deceitfull glasses of your conceited victories, but through that one true glasse the word of Christ in the New Testament; and if that call you to this farther reformation, go on in Gods name; But if it be any else that callth you, (as sure somewhat else it is you mean, for if it were Gods word you would ere now have shew'd it us, and here have call'd it Gods word, which is plain and intelligible, not Gods providence, which is of an ambiguous signification) if any extraordinary revelation however convey'd to you; this you will never be able to approve to any that should doubt your call, and therefore I shall meekly desire you, and in the bowels of Christian compassion to your selves, if not to your bleeding Countrey, once more to examine seriously, what ground you have in Gods word, to satisfy conscience of the lawfulness of such attempts, which you have used, to gain strength to work your Reformation; and this we the rather desire to be shewed by you, because you adde, that having consulted with Gods holy word, you resolve to lay aside the former Liturgie, which cannot signifie that upon command of Gods word particularly speaking to this matter, you have done it, for then all this while, you would sure have shewed us that word, but that the word of God hath lead you to the whole work in generall, which you have taken in hand, and therefore that is it, which as a light shining in so dark a place, we require you in the name of God to hold out to us.

After this there is a second motive, the satisfaction of your own consciences. This I cannot speak to, because neither I know them, nor the grounds of them, save onely by what is here mentioned, which I am sure is not sufficient to satisfy consciences; (phancy perhaps it may) onely this I shall interpose, that it is possible your own consciences may be erranious, and we are confident they are so, and then you are not

bound to *satisfie* them, save onely by seeking better information, which one would think might be as feaseable a task as *abolishing* of *Liturgie*.

Scft 27.

Next a third motive is mentioned, that *you may satisfie the expectation of other Reformed Churches*; To this first I say, that this is not the rule for the reforming of a *National Church* *αὐτοκράτωρ*, and independent. And such I conceive, the *last Canon of the Councell of Ephesus*, will by consequence conclude this of *England* to be; and its being so is a sufficient plea, 1. To clear us from all shew of *Schisme* in *Separating* from the *Roman Church* (to which we were not, according to the *Ephesine rule*, subjected as a part) though we reformed our selves, when the *Pope* vehemently required the contrary, and would not himself be reformed; and from the *Church universall*, of which we still remain a member undivided. 2. To answer this motive of our *Assemblers*, by telling them that in the reforming such a *Church* (as this of ours, if not by others, yet by them is acknowledged to be) the care must be, to do what the head and members of the *Church*, shall in the fear of God resolve to be fittest, and not what other *Churches* expect; for if that were the rule, it would be a very fallacious and very puzzling one, the expectations of severall *Churches* being as severall, and the choice of some difficulty, which of them was fittest to be answer'd. But then secondly, what the expectation of other *Churches* have been in this point, or what the reasons of them, we do not punctually know, onely this we do, that after your soliciting of many (which is another thing, somewhat distant from their expecting) we hear not of any, that have declared their concurrence in opinion with you in this: But on the contrary, that in answer to your Letter directed to the *Church of Zeland*, the *Wallachrian Classis* made this return to you, that they did approve set and prescribed forms of publique Prayer, as profitable and tending to edification, quite contrary to what you before objected of the Offence to the *Protestant Churches abroad*, and now of their expectation, &c.) and give reasons for that approbation, both from Texts of *Scriptures*, and the generall practice of the *Reformed Church*, avouching particularly the forementioned place of *Calvin*, and conclude it to be a precise singularity in those men who do reject them. And now, I beseech you, I speak your knowledge, and instance in the particular, if any *Church* have in any addresse made to you, or answer to your invitation, signified their expectation that you should abolish *Liturgie*, or their approbation of your fact, able to counterbalance this censure from the pen of those your friends thus unexpectedly false upon you. Some ingenuity either of making good your asser-

tion of the *Churches*, or else of *Confession* that you cannot, will be in common equity expected from you.

The desires of many of the *Godly* among your selves (which you mention as a fourth motive for abolition) will signifie little, because how many suffrages soever might be brought for the upholding of *Liturgie*, those who are against it shall by you be called, *the godly*, and that number what ever it is, go for a multitude. But then again, *Godly* they may be, but not *wise*, (*piety* gives no *infallibility* of doctrine to the professor) at least in this point, unlesse you can first prove the *Liturgie* to be *ungodly*; nay they that *rejoyced* in it, were, as you say, *godly and learned*, and they that made it *wise and pious*, and therefore sure some respect was due to the *wise*, as well as *godly* in the abrogation. And yet it may be added farther, that the way of expressing of the desires of those whom you mean by the *Godly*, hath been ordinarily by way of *Petitions*, and those it cannot be dissembled have been oft framed and put into their hands (I say not by whom) even in set prescribed *Forms*: not thinking it enough to give them a *Directory* for matter, without stinting their *Spirits*, by appointing the words also. This shews that the desires of those many of the *Godly*, are not of any huge consideration in this businesse, and yet I have not heard to my remembrance of any *Petition*, yet ever so intolent, as to demand what you have done (in answer it seems to some inarticulate groans or sighs) the abolition of all *Liturgie*.

The last motive is, That you may give some publique testimony of your endeavours for uniformity in divine worship promised in your Solemn League and Covenant. To this the answer will be short, because it hath for the main already been considered. 1. That the Covenant it self is unlawful, which therefore obliges to nothing but Repentance, and restitution of a stray Subject to his Allegiance to God and the King again. 2. That there is one speciall thing considerable of this Covenant, which will keep it either from obliging or from being any kind of excuse or extenuation of the crimes that this action is guilty of, and that is the voluntary taking of that Covenant on purpose, thus to ensnare your selves in this obligation, to do what should not otherwise be done; We before told you, that *Herods oath* would not justify the beheading of *John*; and shall now adde, that if some precedaneous hatred to *John*, made *Herod* lay this designe before hand, that *Herodias's daughter* should dance, that upon her dancing he would be vehemently pleased, that upon her pleasing of him he would swear to give her any thing she should ask, even to half his Kingdom, and the same compact appoint her to make this *Petition*, to take *John Baptist's head* for her reward, (as 'tis not unlikely, but

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but that as *Herodias* was of counsell with her Daughter, so *Herod* might be with *Herodias*) if the *train* I say, lay thus, sure *Herods oath* would take off but little from the crimson dye of his *murder*, but rather superadde that sin of deep *hypocrisie*, of making *pietie*, and the Religion of oaths, a servant and instrument to his incest and murdering of a Prophet. And then I shall no farther apply, then by asking this question, did you not take this *Covenant* on purpose to lay this obligation upon you, and now pretend that for your *Covenants sake*, you must needs do it? If you cannot deny this, O then remember *Herod*. But if you took the *Covenant* without any such *designe*, but now find your selves thus *enslaved* by it, then rather remember the times to get out of that *snare*, and not to engage your selves faster in it. 3. I answer, that if by *uniformity* be meant that among your selves in this Kingdom; the taking away our *Liturgie* by *Ordinance*, while it remains established by valid Law, is no over-fit means to that end, nothing but a new *Act*, and an assurance that all would be obedient to that *Act*, can be proper for that purpose; and I am sure there are some men in the World, whom if such an *Act* displeased, the obedience would not be very *uniform*; what ever it may seem to be when better *Subjects* are supposed to be concluded by it. But if it be *uniformitie with the best reformed Churches* (as your *Covenant* mentions) then 1. That *uniformitie* in matters of *Form* or *Ceremonie* is no way necessary, (*Communion* betwixt *Churches* may be preserv'd without it) nor near so usefull, as that other among our selves, and therefore the bargain will be none of the most thriving, when that acquisition is paid so dear for, *uniformity with strangers* purchased with *confusion at home*, as bad a market, as unequall a barter, as if we should enter upon a *Civill War*, for no other gain, then to make up a *Peace* with some *Neighbour Prince*; which none but a mad Statesman would ever counsell. But then 4. The *Covenant* for such *uniformitie*, obliges not to make this *Directory*, which I shall prove. 1. By the verdict of those themselves which have taken the *Covenant*, of whom many, I am confident, never conceived themselves thereby obliged to abolish *Liturgie*, there being no such intelligible sense contained in any branch of the *Covenant*, any such intention of the imposers avowed at the giving of it. 2. Because we conceive we have made it manifest, that that part of the *Covenant* which mentions *uniformity with other best Reformed Churches*, doth not oblige to abolish *Liturgie*, not onely because the generall matter of the *Covenant* refers unto the *Government*, and not to the *Liturgie*, but because this of *England*, as it now stands established by Law, is the best Reformed, both according to that

that rule of *Scripture*, and standard of the *purest Ancient Church*; For which we have also the testimony of *Learned Protestants* of other Countreys, preferring it before their *own*, and shall be ready to justify the *boast* by any *test* or *argument*, that shall be resolved on fit to decide this *doubt* or competition between this of ours, and any that you shall *Vote* or *name* to be the best.

The like challenge we also make in return to a *tacit* intimation of Sect. 30. yours more then once false from you in this *Preface*, and in the body of the *Directory*, p. 40. and 73. viz. that the *Church of England* hath hitherto been guilty of *Superstition* in her *Liturgie*. To which we first reply by desiring, that you mention any one particular wherein that accusation may appear to be true, (and we hereby undertake to maintain the contrary against all the learnedst in that *Assembly*) which if you will not undertake to *specifie* and *prove*, you must acknowledge to be guilty of great *uncharitableness* in *affirming*. I shall not be so uncharitable as to wish that the judgement of the *Civil Law* may be your doom, and the sentence that belongs to *Superstition* be the reward of your defamation, I shall not say so much as the *Lord* reprove, by way of imprecation, but once more repeat, *Lord lay it not to your charge*.

Upon these grounds you proceed, that [*having not consulted with flesh and blood, &c.*] This sure in *St Paul's* phrase, *Gal. 1.16.* signifies not consulting with men, though *Apostolicall*; as consulting with them is opposed to immediate revelation from *Heaven*; and then sure your *Assembly* was very *spirituall*, and very *heavenly*, for with them you confesse to have consulted; but if you mean by the phrase, in a larger sense, *earthly* or *humane* interests, I shall onely ask, whether all the actions which have proceeded from you are so visibly divine and unmixed with earth, so apparently uninterested, that your own testimony should be sufficient to give credit to this affirmation?

Having said this, you proceed to the conclusion, that you resolved Sect. 32. to set up the *Directory*, and in it to hold forth such things as are of divine Institution in every Ordinance, and other things be set forth according to the rules of *Christian Prudence*; agreeable to the generall rules of the word of God. And now 'tis a little strange, (but yet that which my temper obliges me to desire may still be my fate, when I fall upon a Controversie with any) that we which have been at such distance all this while, should just now meet at parting, that such contradictory premises, should beget the same conclusion; For there is not a better Rule in the World; nor any which I would rather chuse to be judged by in this matter, then that which is here proposed by you; Onely I desire a little importunately

to be advertised, where it is that the *Compilers of our Liturgie* have swerved from it. Where you have swerved, we have instanced in many particulars in our *Answer to the Ordinance*, and shall now once for all demand, what *rules of prudence* oblige you to turn those many severals there mentioned out of the *Service of the Church*, every one of them tending to *edification directly*, over and above the agreeableness of each to the generall rules of *Scripture*; in particular, whether it be agreeable to *Christian Prudence* to abolish a *Liturgie*, which hath been so *piously* and *discreetly* framed, by those who have seal'd our *Reformation* with their *blood*, and instead of it to bring in a *voluntary* way of serving God in a *National Church*, where there be many thousand *Parishes*, and no such promise of divine *inspiration* or *enthusiasme*, but that there may be still some number of those *Ministers*, who will not be able to speak constantly in the Congregation, so as in the *presence of Angels* they ought to speak. The experiments that have given us reason thus to fear, and desire prevention of the like, we are again tempted to adde unto this paper, but we delight not to demonstrate them guiltie of *Blasphemies*, who have accused us of *Superstition*. We desire this fault may be cured by some milder *recipe*.

Sect. 33.

As for that which in passing you say, that by your *Directory Ministers* may be directed to keep like soundnesse of *Doctrine*, this indeed is a prerogative of the *Liturgie*, (which hath alwayes been used as an *ledge* to keep out *errors*, and to retain a *common profession of Catholick verities*) but cannot belong to your *Directory*, which hath neither *Creed* nor *Catechisme*, nor one *Article of Religion*, or *Doctrine* asserted in it, but leaves that wholly to the Preacher whose doctrine that it should be sound at all, or agree with the *doctrine* of all other Preachers, and so be like sound, here is no *provision* made.

We have thus call'd your Preface also to some triall, and found it of such a compofure and temper, 1. So many variations from truth (which one that desires to be civill, must be unjust if he do not call them so) that we cannot with any pleasure give an account of our judgement of them. 2. So many unconcluding premises, Affirmations, which if they were all supposed true, would never come home to abolition, and among all the heap, so no one truth which is of *importance* or weight toward that conclusion, that now we conceive we have discharged the task, given the Reader such a view of the inward parts of this spacious fabrick, that he will not wonder, that we are not so passionately taken with the beauty, as to receive at a venture whatsoever is contain'd in it; For supposing there were never an unreasonable

seasonable *Direction* in all the Book following, yet the reception of that, being founded in the *abolition* both of *ours*, and of *all* Liturgy, the *Christian* prudence agreeable to the word of God, which is here commend- ed to us, obliges us to stop our ears to such slight temptations, and never to yeeld consent, to the but laying aside that *form of Service*, which we have by *establisht Law* so long enjoyed, to the great content and benefit of this *Nation*; though God knows some have not made so *bely*, others so *thankfull* an use of it, as it deserved of us, some *neg- lecting* it, others *slandering*, and so many bringing *worldly hearts* along with them, which though they are great evils, under which this di- vine Liturgy hath suffered, yet being the *infelicities*, not the *crimes*, the *croffe*, which hath made it like unto our Saviour, in being *spit on*, *revild*, and *crown'd* with *thorns* (for such he calls the *cares of this world*, the most *contumelious* part of the *suffering*) and not at all the *guilt* (be- ing wholly *accidentall* and *extrinsecall* to it) must never be exchanged, for the *certain evils*, *naturall* and *intrinsecall* to the no-Liturgy, and withall the greater mischiefs which may probably *follow* this altera- tion; for all which patience and submission, we have not the least kind of invitation, save onely that of the noise, and importunity of some enemies, which should it be yeelded to, would, I doubt not, be resist- ed and prest again, with the *Petitions* of many thousands more, im- portuning the return and restitution of the Liturgy again; unlesse by this means the Devil should gain an absolute and total manumission, cast off all his trashes, and presently get rid of both his enemies, *Reli- gion*, and *Liturgie* together.



A Postscript by way of Appendix to the two former Chapters.

THe truth of all which we have hitherto spoken, if we have not sufficiently evidenced it already, will abundantly appear by one farther testimony, which is *authentick* and undeniable to them, against whom we speak. And it is, (what the providence of God, and the power of truth hath extorted from them) their *own confession*, in a book just now come to my hands, called, a *Supply of Prayer for the Ships that want Ministers to pray with them, agreeable to the Directory establisht by Parliament, published by Authority*. From which these things will

See 1.

will be worth observing, 1. That the very body of it is a set form of Prayer, and so no *Superstition* in set forms. 2. That their publishing it by *authority*, is the prescribing of that form, and so 'tis lawfull to prescribe such forms. 3. That the title, [*of Supply of Prayer*] proveth that some there are, to whom such supplies are necessary, and so a *Directory* not sufficient for all. And 4. That [*its being agreeable to the Directory*] Or as it is, word for word form'd out of it, (the *Directory* turn'd into a Prayer) sheweth, that out of the *Directory* a Prayer may easily first be made, and then constantly used, and so the Minister ever after continue as idle without exercising that gift, as under our Liturgy is pretended, and so here under pretence of supplying the ships, all such idle *Mariners* in the ship of the Church are supplied also, which it seems was foreseen at the writing that preface to the *Directory*, where they say, the Minister may if need be, have from them some help and furniture. 5. That the Preface to this new Work entitled, *A reason of this work*, containeth many other things, which tend as much to the retracting their former work, as *Judas's* throwing back the money did to his repentance.

P. 8.

Sect. 2.

As, 1. That there are thousands of Ships belonging to this Kingdom, which have not Ministers with them, to guide them in Prayer, and therefore either use the Common prayer, or no Prayer at all. This shews the nature of that fact of those which without any objection mention'd against any Prayer in that book, which was the only help for the devotion of many thousands, left them for some months, to perfect irreligion and Atheisme, and not praying at all. And besides these ships (which they here confesse) how many *Land-companies* be there in the same condition? how many thousand families which have no Minister in them? (of which number the House of Commons was alwayes wont to be one, and the House of Lords, since the Bishops were removed from thence) and to deal plainly, how many Ministers will there alwayes be, in England and Wales (for sure your care for the Universities is not so great as to be likely to work Miracles) which will not have skill, or Power, or gift, (which you please) of conceiving Prayers as they ought to do? and therefore let me impart to you the thoughts of many prudent men (since the news of your *Directory*, and abolition of our Liturgie) that it would prove a most expedite way to bring in Atheisme; and this it seems, you do already discern and confesse in the next words, that the no prayer at all, which succeeded the abolishing of the Liturgie, is rather to make them Heathens then Christians, and hath left the Lords day without any mark of pietie or devotion: (a sad and most considerable truth, which some persons ought to lament with a wounded bleeding conscience, the longest

longest day of their life) and therefore we are apt to beleieve your charity to be more *extensive*, then the title of that book enlarges it, and that it hath designed this *supply*, not onely to those *ships*, but to all other in the like want of our *Liturgie*. Your onely blame in this particular hath been, that you would not be so *ingenuous*, as *Judas* and some others, that have soon *retracted* their precipitous action, and *confest* they did so, and made *restitution* presently, while you, rather then you will (to rescue men from heathenisme caused by your abolition) restore the Book again, and confesse you have sinned in condemning an *innocent Liturgie*, will appoint some Asssembler, to compile a poor, forrie, piteous form of his own, of which I will appeal to your greatest flatterer, if it be not so lowe that it cannot come into any terms of comparison, or competition, with those forms already prescribed in our book; and so till you justify your error, even while you confesse it.

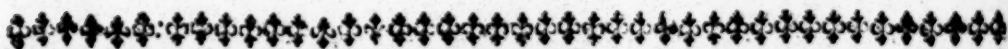
Secondly, that 'tis now hoped that 'twill be no grief of heart to full Christians, if the thirsty drink out of cisterns, when themselves drink out of fountains, &c. which is the speciall part of that ground, on which we have first formed, and now labour'd to preserve our *Liturgie*, on purpose that weak Ministers may not be forced to betray their weaknesse, that they that have not the gift of Prayer (as even in the Apostles times there were *divers gifts*, and all Ministers, had not promise to succeed in all, but one in one, another in *another gift by the same spirit*) may have the help of these common gifts, and standing treasures of Prayer in the Church; and (because there be so many of these kinds to be lookt for in a Church) that those which are able to pray as they ought, without a form, may yet in publick submit to be thus restrain'd, to the use of so excellent a form thus set before them, rather then others should be thus adventur'd to their own temerity, or incur the reproach of being thought not able; and then this providing for the weak, both Minister, and People, will not now, I hope, be charged on the Liturgy, by those, who hope their supply of prayer will be no grief to others.

Thirdly, That these Prayers being enlivened, and sent up by the spirit in him that prayeth, may be lively prayers, and acceptable to him, who is a Spirit, and accepts of service in spirit and truth. Where 1. it appears by that confession, that as the place that speaks of *worshipping in spirit and truth*, is not of any force against set prayers, so neither is that either of the *Spirits helping our infirmities*, belonging, as it is here confest most truly, to the zeal, and fervor, and intenseness of devotion infused by the Spirit, (and not to the words wherein the addresse is made) which if the Spirit may not infuse also, in the use of our *Liturgie*, and assist a Minister and Congregation

gregation in the *Church*, as well and as effectually as a *company of Mariners* in a *ship*, I shall then confesse that the *Directory* first, and then this *Supply*, may be allow'd to turn it out of the Church.

Sect. 5.

Lastly, That in truth though *Prayers* come never so new even from the *Spirit*, in one that is a guide in *Prayer*, if the *Spirit* do not quicken and enliven that prayer in the hearer that follows him, it is to him but a dead form, and a very carcase of *Prayer*, which words being really what they say, a truth, a perfect truth, and more soberly spoken, then all or any period in the *Preface* to the *Directory*, I shall oppose against that whole *Act* of abolition, as a ground of confutation of the principall part of it, and shall onely adde my desire, that it be considered what *Prayers* are most likely to be thus quickned and enlivened by the *Spirit* in the hearer, those that he is matter of, and understands and knows he may joyn in, or those which depend wholly on the will of the *Speaker*, which perhaps he understandeth not, and never knows what they are, till they are delivered, nor whether they be fit for him to joyn in; or in plainer words, whether a man be likely to pray, and ask most fervently he knows not what, or that which he knows, and comes on purpose to pray. For sure the quickning and enlivening of the *Spirit*, is not so perfectly miracle, as to exclude all use of reason or understanding, to prepare for a capacity of it, for then there had been no need to have turn'd the *Latine Service* out of the Church, the *Spirit* would have quickned those *Prayers* also.



CH A P. III.

HAVING thus past through the *Ordinance* and the *Preface*, and in the view of the *Ordinance* stated and setled aright the comparison betwixt the *Liturgie* and the *Directory*, and demonstrated the *no-necessity*, but plain unreasonablenesse of the *change*, and so by the way insilted on most of the defects of the *Directory*, which are the speciall matter of accusation we professe to find in it, I shall account it a *Superfluous Importunity* to proceed to a review of the whole body of it, which makes up the bulk of that *Book*, but instead of insilting on the faults and infirm parts of it (such are, the prohibition of *adoration toward any place*, p. 10. that is of *all adoration*, while we have bodies about us, for that must be toward some place; the *interdicting* of all parts of the *Apocryphal Books*, p. 12. which yet the Ancient Church avowed to be read for the directing of manners, though not as

rule of Faith; the so frequent motion of the Covenant in the directions for Prayer, once as a special mercy of God, p. 17. which is the greatest curse could befall this Kingdom, and a great occasion, if not Author of all the rest, which are now upon it, then as a means of a strict and religious Union, p. 21. which is rather an engagement of an irreligious War; then as a precious band that men must pray that it never be broken, p. 21. which is in effect to pray, that they may never repent, but continue in Rebellion for ever. Then as a mercy again, p. 37. as if this Covenant were the greatest treasure we ever enjoyed. Then the praying for the Armies by Land and Sea, p. 38. with that addition [for the defence of King, and Parliament, and Kingdom] as resolving now to put that cheat upon God himself, which they have used to their Fellow-Subjects, that of fighting against the King for the defence of him, (Beloved be not deceived, God is not mocked.) Then affirming that the Fonts were superstitiously placed in time of Popery, and therefore the Childe must now be baptized in some other place, p. 40. while yet they shew not any ground of that accusation, nor ever will be able to do. Then that the customs of kneeling and praying by, and towards the dead, is superstitious, p. 73. which literally it were, (*Superstitum cultus*) if it were praying to them, but now is far enough from that guilt. And lastly, that the Lords day is commanded in the Scripture to be kept holy, p. 85. the sanctification of which we acknowledge to be grounded in the Scripture, and instituted by the Apostles, but not commanded in the Scripture by any revealed precept. (The first that we meet with to this purpose, is that of Ignatius, Epist. ad Magnes: Μὴτεν ἔτι σαββατοποιεῖτε, ἵνα πάντες τὰς εἰς τοῦ Χριστοῦ τὴν κυριακὴν, Let us therefore Sabbathize no longer; Let every Christian celebrate the Lords day, which saying of an Apostolick writer being added to the mention of the Lords day in the New Testament is a great argument of the Apostolick institution of that day, which the universall practice of the Church ever since doth sufficiently confirm unto us, and we are content and satisfied with that authority, although it doth not offer to shew us any command in the Scripture for it. And then you may please to observe, that the same Ignatius, within a page before that place, foreciting for the observing of the Lords day, hath a command for Common Prayer, and I conceive for some set Form, I shall give you the words, Πάντες ὅτι τὸ αὐτὸ ἐστὶ τὴν προσευχὴν αἶμα οὐτέρετε, μία δέσινος ἔστω κοινὴ, ὡς ἓως, Let all meet together to the same, whether action or place in Prayer, Let there be one Common-Prayer, one minde, &c. and Clem: Alex: to the same purpose, the Altar which we have here on Earth, is the company of those that dedicate themselves to Prayers, as having κοινὴ τὴν καρδίαν καὶ μίαν ψαλμῶν, a common voice, and one minde, which can-

Strom. l. 7.

not well be, unlesse there be some *common Form* by all agreed on,) Instead I say of pressing these or the like frailties upon this work, which will argue the Composers of it to be men and fallible, I shall rather desire to expresse and evidence my *charity* (and my endeavour to read it without any *prejudice*) by adding my opinion, that there be some things said in it (by way of direction for the matter of *Prayer*, and course of *Preaching*) which agree with *wholsome doctrine*, and may tend to *edification*, and I shall not rob those of that approbation which is due to them, nor conceive our Cause to need such *peevish* means to *sustain* it; Being not thereby *obliged* to quarrel at the *Directory* absolutely as a *Book*, but only as it *supplants* the *Liturgie* (which if it had a thousand more excellencies in it then it hath, it would not be fit to do.) And being willing to give others an example of *peaceableness*, and of a resolution to *make* no more *quarrels* then are necessary, and therefore *contributing* my part of the endeavour to *conclude* this one as soon as is possible. And the rather because it is in a matter, which (if without detriment to the *Church*, and the *Souls* of men, the *Book* might be universally *received*, and so the experiment could be made) would I am confident within very few yeers as soon as the *pleasure* of the *change* and the *novelty* were over, prove it's own largest confutation, confesse it's own *wants* and *faults*; and so all but *mad men* see the error, and require the *restitution* of *Liturgie* again. This I speak upon a serious observation and pondering of the *tempers* of men, and the so *mutable* habits of their *minds*, which as they are *imperfect*, easily changed from good to evil, so are they (which is the difference of men from *lapsed Angels*) easily reduced also to their former state again, when *reason* comes to them in the cool of the day, when the heat of the *kindness* is past, and a *satiety* hastning in it's stead, or if it prove not so well, yet falling from one change to another, and never coming to *stability*. How possible this may prove in this particular, I shall now evidence no farther, then by the parallel *vehement dislikes*, that the *Presbyteriall* Government hath already met with among other of our *reforming Spirits*, very liberally exprest in many Pamphlets which we have lately received from *London*, but in none more fully then in the *Epistle* to the *Book* entituled, *John Baptist*, first charging the *Presbyterians* (who formerly exclaimed against *Episcopacy* for *stinting the spirit*) that they began to take upon them to establish a *Dagon* in his throne, in *stinting* the whole *worship* of the *God of Heaven*, &c. and in plain words without mincing or dissimling, that they had rather the *French King*, nay the great *Turk* should rule over them, then these. The onely use which I would now make of these experiments is this, to admire that

blessed

bleſſed excellent Chriſtian grace of obedience (and contentment with our preſent lot, whatſoever it be, that brings not any neceſſity of ſinning on us.) I mean, to commend to all, in matters of *indifference*, (or where Scripture hath not given any *immediate rule*, but left us to obey thoſe who are ſet over us) that happie choice of ſubmitting, rather then letting looſe our appetites, of obeying, then preſcribing; A *duty*, which beſides the very great *eaſe* it brings with it, hath much of *vertue* in it, and will be abundant *reward* to it ſelf here on Earth, and yet have a mighty *arrear* remaining to be paid to it in Heaven hereafter; which when it is heartily conſidered, it will be a thing of ſome difficulty to *invent* or *feign* a heavier *affliction* to the meek and quiet ſpirit, a more *enſnaring* peice of *treachery* to the Chriſtian Soul, (I am ſure to his *Eſtate*, and tempo- rall proſperity) then that of *contrary irreconcilable commands*, which is now the caſe, and muſt alwayes be when *Ordinances* undertake to ſuperſede *Laws*, when the inferior, but over-ſwaying power, adventures to *check* the *Superiour*. Of which ſubject I have *temptation* to annex a full tyde of thoughts, would it not prove too much a *περεργον*, and be moſt ſure to be ſo eſteemed by them to whom this addreſſe is now rendred. The good Lord of Heaven and Earth encline our hearts to keep that *Law* of his, *ἡμῖς ἐν εὐταρίᾳ πρὸς τὸ ἐπιταγῆναι*. Ephes. 6. 2. which is a prime Command- ment, and that with a *promise* of ſecular Peace and abundance annext (if not confined) to it.

To conclude therefore, and ſumme up all in a word, we have diſcover'd by this breif ſurvey, the *reaſonableneſſe*, of this act of Gods *providence*, in permitting our *Liturgie* to be thus *deſumed*, though in all reaſon the *Liturgie* it ſelf *deſerve* not that fate, the *no-inconveniencies* ſo much as pretended to ariſe from our *Liturgie*, to which the *Directory* is not much more liable, the *no-objection* from the Word of God againſt the whole or any part of it produced, or offered by you, the *no-manner* of the leaſt or looſeſt kind of *neceſſity* to abolish it, the perfect *juſtifi- ableneſſe*, and withall *uſefulneſſe* of ſet forms above extemporary effuſions, the very many particulars of eminent *benefit* to the Church, and of *au- thority* in it, preſerved in our *Liturgie*, but in the *Directory* totally omit- ted, and that in deſpight of all *Statutes* both of King Edward, and *Qu: Elizabeth*, by which the *Reformation* of this Church is *eſtabliſht* among us, and I truſt ſhall ſtill continue, notwithstanding the *oppoſition* of thoſe who pretended *kindneſſe*, but now run riot againſt this *reformation*; we have ſhew'd you alſo the true grounds of our *anceſtors* *rejoycing* in our *Liturgie*, inſtead of the partiall imperfect account given of that buſineſſe by your *Preface*, the wonderfull *proſperity* of this Church under

under it, contrary to the pretended *sad experience*, &c. and withall we have made it clear, that all the exceptions here proposed against the *Liturgie*, are perfectly vain and causlesse; as *that it hath prov'd an offence*, &c. the ordinary crime charg'd on those actions that are lyable to no other, and so that *offence without a cause*; that *this offence hath been by the length of the Service*, which will only offend the prophane, and withall, is as observable in your Service; by the many *unprofitable. burthensome Ceremonies*, which have been shewed, neither to be many, nor *unprofitable*, nor *burthensome*; by the *disquieting of Consciences*, i. e. only of the *unquiet*; by *depriving them of the Ordinance*, i. e. those who would rather loote the *Sacrament*, then receive it *kneeling*, or *reverently*; that the *offence was extended to the reformed Churches abroad also*, and yet for that no one proof offered, nor Church named that was so *offended*: and if there were, yet still this supposed *offensivenessse*, no just plea for any thing but *Reformation*. So also that by means of the *Liturgie*, many were *debarred of the exercise of their Ministry*, the suggestion for the most part a meer calumny, and that which was true in it, ready to be retorted upon these Reformers; that the *Prelates have labour'd to raise the estimation of the Liturgie too high*, yet that no higher then you would the value of your *Directorie*, to have it the rule for the manner of publick worship, or if they did, this is the fault of those *Prelates*, not of the *Liturgie*; who yet were said but to have *labour'd* it neither, not to have *effected* it; and even that labour or desire of theirs, to have amounted no higher, then *Calvin's letter to the Protector* would avow; that *this hath been to the justling out of Preaching*, which is rather a speciall help to it, and prescribes it, and allows it its proper place, but hath oft the ill luck to be turn'd out by *Preaching*; that *it hath been made no better then an Idol*, which if it be a fault in the *Liturgie*, is far more chargeable on the *hearing of Sermons*; that the people *please themselves in their presence, and lip-labour in that service*; an uncharitable judging of mens hearts, and a crime to which your *Directorie* makes men as lyable as the *Liturgie*; that our *Liturgie is a compliance with Papists*, and so a means to confirm them in their *Idolatry*, &c. whereas it complies with them in nothing that is *Idolatrous*, &c. and by complying with them, where they do with antiquity and truth, it is more apt to convince them of their errours, and by *charity* to invite, then by *defiance*; that it *makes an idle Ministry*; which sure the *Directorie* will not unmake, being as fit for that turn, either by forming and conning the Prayer there delineated, or by depending on present conceptions, as the *Liturgie* can be; that it *hinders the gift of Prayer*, which if it signifie the elocution, or conception of words in Prayer, is not peculiar to the Minister,

Minister, and for any thing else, hindring it no more then the *Director* doth; that the continuance of it would be matter of endlesse strife, &c. which sure 'tis more reasonable to think of an introduction of a new way of Service, then the retaining of the old; that there be many other weightie considerations, and many particulars in the book, on which this condemnation is grounded, and yet not one of these mention'd, but kept to boil in their own breasts, if there be any, or which is more likely, falsely here pretended to inflame the reckoning; that they are not mov'd to this by any love of novelty, and yet do that which is most novell; that they intend not to disparage the Reformers, and yet do that which is most to their disparagement; that they do this to answer Gods providence, which never call'd them to this work; to satisfie their own Conscience, which if Erroneous, must not thus be satisfied; to satisfie the expectation of other Churches, which expect it not, or if they did, might rather conform to us and satisfie us; and the desires of many of the Godly at home, whose pietie is no assurance that their desires are reasonable, and yet are not known to have exprest any such desires; that they may give testimonie of their endeavours for uniformity, whereas with other Churches, there is no such necessity of conforming in such matters, and within our selves, nothing is so contrary to uniformity, as this endeavour. And lastly, we have learnt from them, a rule by which they pretend to form their *Directorie*, the agreeablenesse to the word of God and Christian prudence, and are most confident to justifie our *Liturgie* by that rule, against all disputers in the world; And having now over and above all this, a plain confession under their own hands, in their *Supplic of Prayer*, to justifie all that we pretend to, and so being saved the pains of any farther superfluous confutation, we shall now leave it to the judgement of any rationall Lay-man in the *New Assemblie*, to judge betwixt us and his fellow Members; whose pretensions are most moderate in this matter, whose most like Christian, those that are to rescue and preserve, or those which to destroy. Thus in the *Councell of Nice*, holden before *Constantine* and *Helena*, in a controversie of great importance, *Craton* and *Zenesimus*, not onely Lay-men but *Heathens* were appointed judges or arbitrators, oneiy on this ground, because *Craton* a Philosopher would not possesse any worldly goods, and *Zenesimus* in time of his Consulship, never received present from any, saith *Jacobotius*: thus also *Entropius* a Pagan Philosopher, was chosen umpire between *Origen* and the *Marcionites*, it being supposed, that such an one was as fit to understand their severall claims, and judge according to Allegations and

De concil.
12.c 6.

and proofs as any ; And if we fall or miscarry before such an *Aristarchus*, I shall then resolve, that a *Covenant* may *wast* a soul, (even drive the man into the field with *Nebuchadnezzar*) deprive it of those *κατα κοινον* common principles of discourse, (by which, till it be debauched, it is *αδύνατος*, able in some measure, to judge of truth, proposed and debated before it) and then I shall hope for more candor in the businesse from an *intelligent heathen*, then for him. My onely appeal in that case shall be, to Heaven, th it the host of Angels, may by the Lord of that host be appointed, to guard and assist that cause, and those Armies whose pretensions in this, and all other particulars, are most righteous, and most acceptable in his sight.

Do not erre, my beloved Brethren.

Now the Lord of all mercies, and God of love and Peace, grant us to be like minded in all things, that we may joyn with one heart, and tongue, to praise him, and worship him, to blesse him, and to magnifie him for ever.

FINIS.
